FELIPE CHAVES
1899

XIV

BHHC 3-1-13

FeliPe Chaves Mausoleum Belen NM ca. 1900
Ordered at Shutterfly

BHHC-3-1-13-1

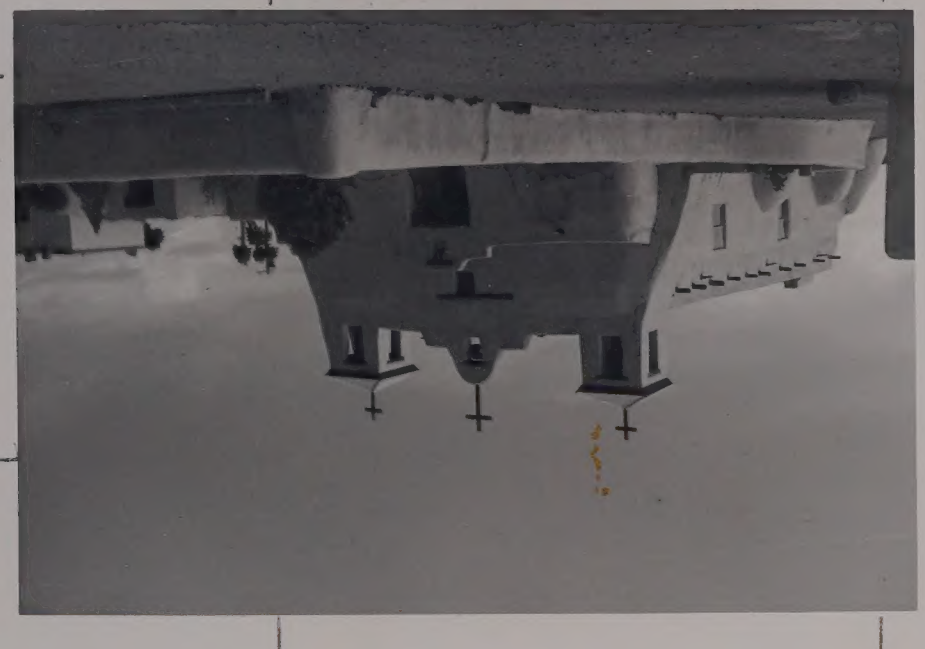
Fr. Philip
Pazhayachira of
San Clemente Parish
along with youth
group hands out
Easter baskets at
Each mass - Easter
Sunday

Fr Vincent Fr Dennis Deacon Edwin
& Samantha

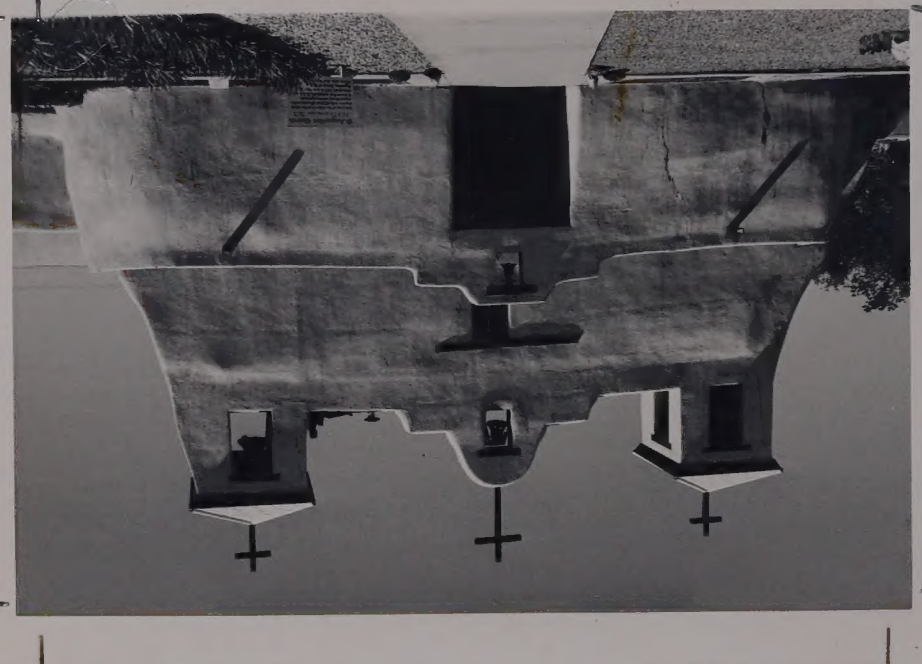
OLOS Fiesta Princess
9/14/02

BHHC-3-1-13-3

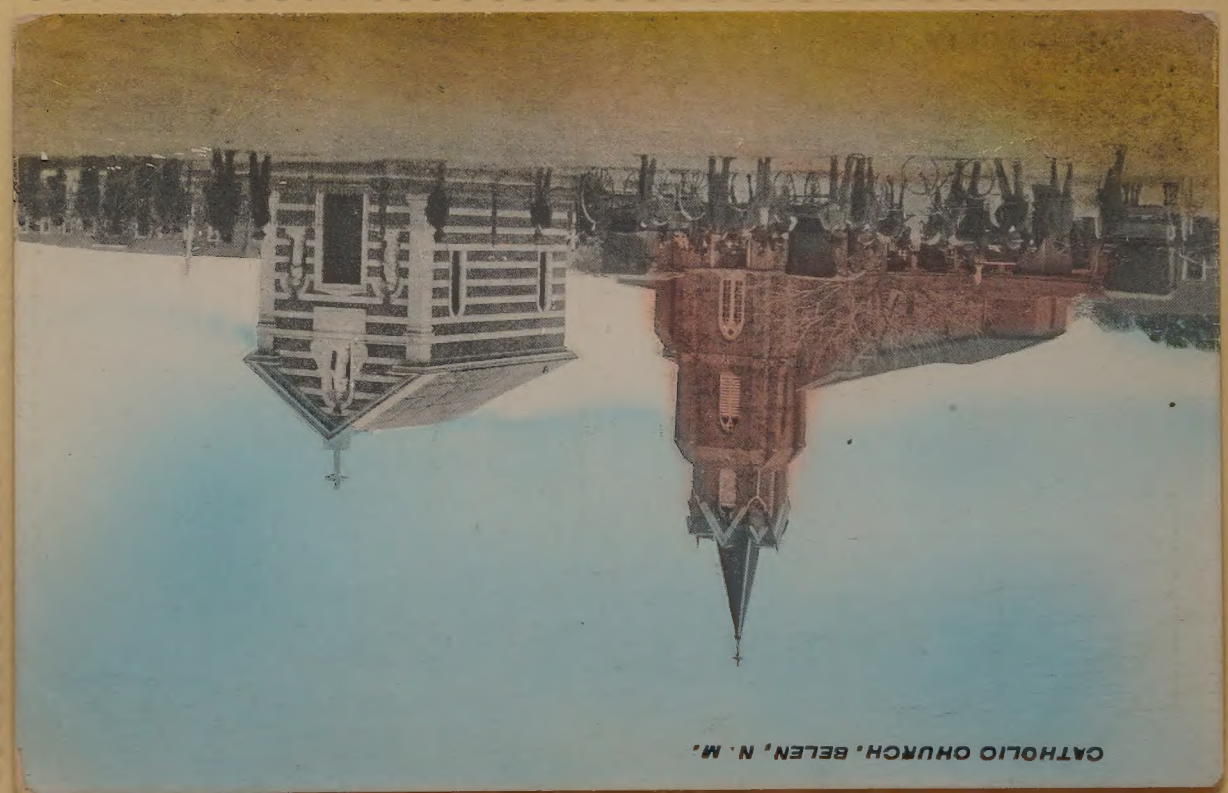
Our Lady of Belen



MAY · 65



JUL · 65



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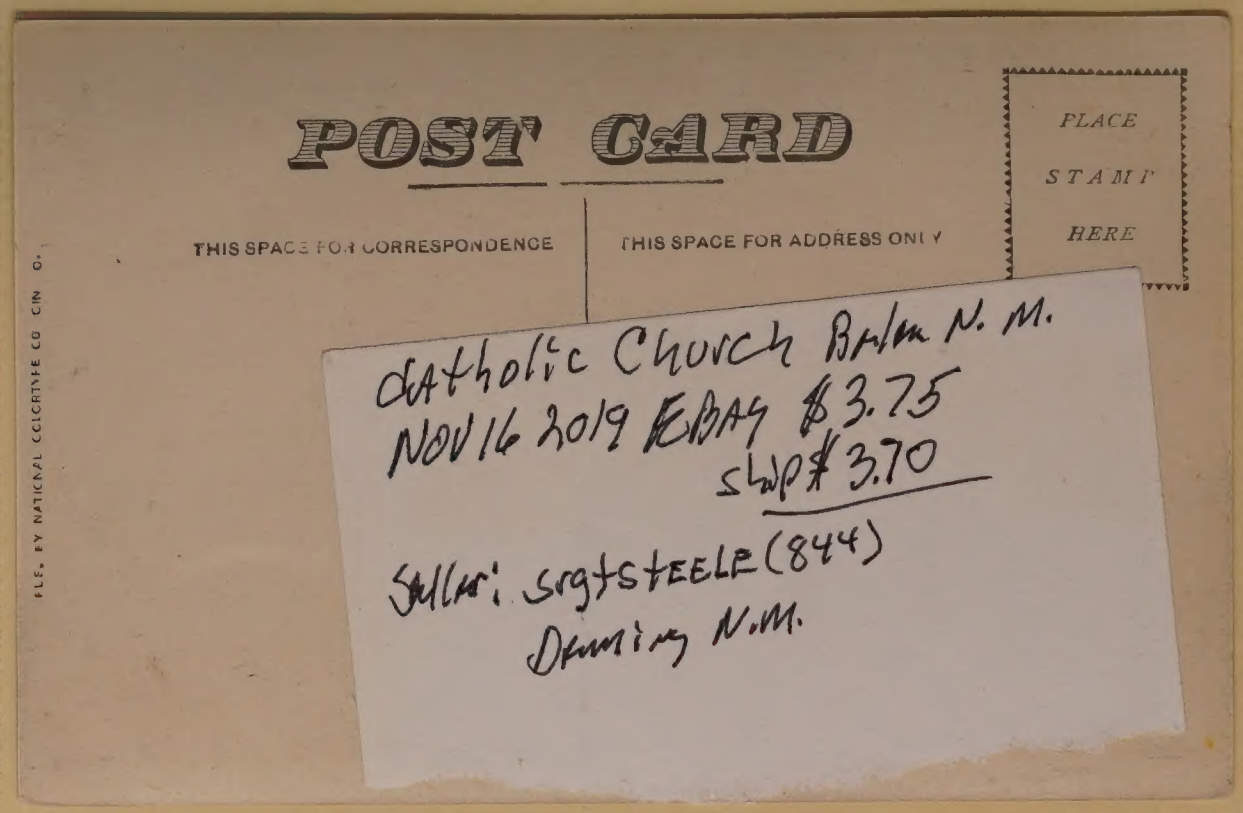
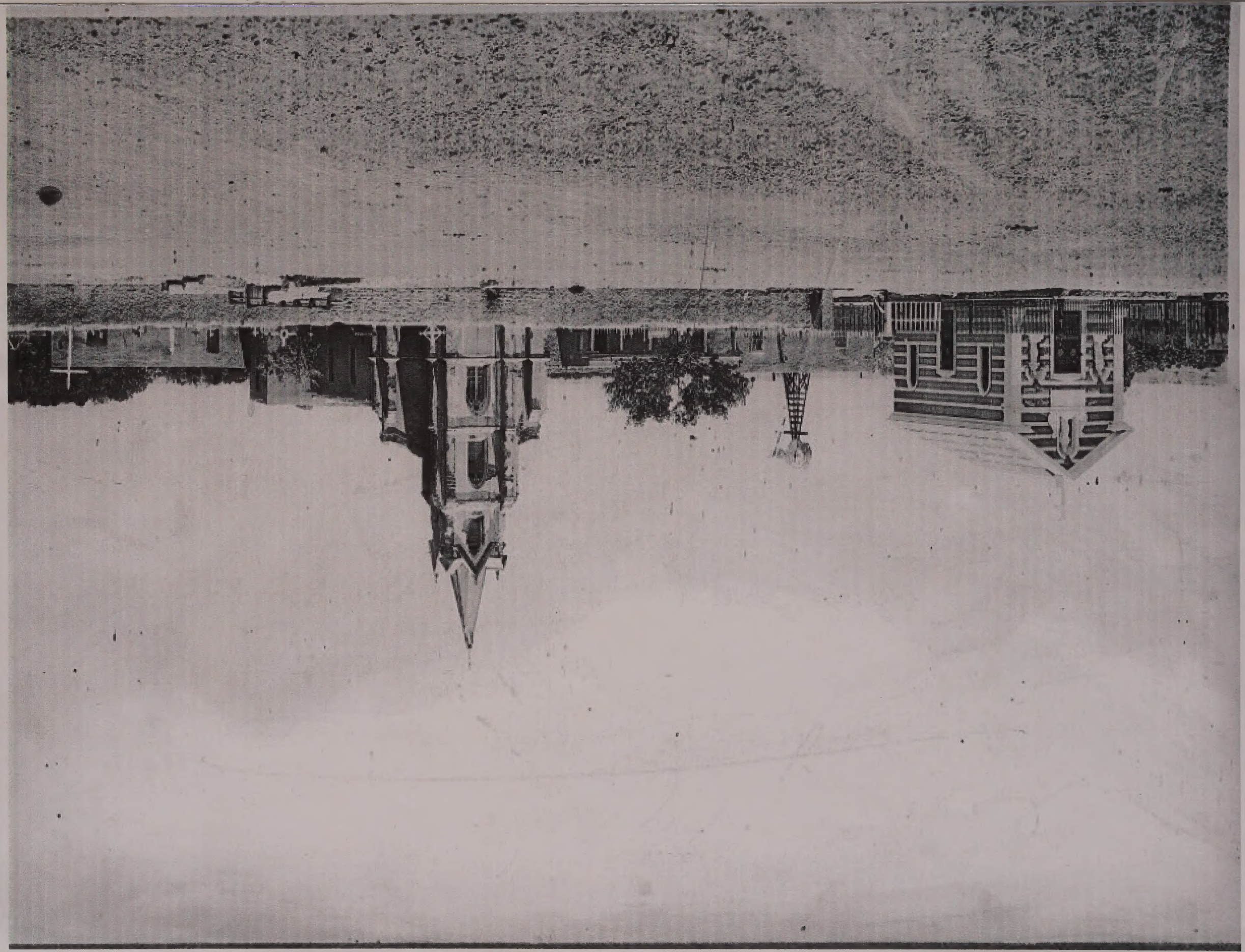

POST CARD
THIS SPACE FOR CORRESPONDENCE
THIS SPACE FOR ADDRESS ONLY
PLACE
STAMP
HERE
Catholic Church Belen N. M.
NOV 16 2019 EBAY $3.75
ship $3.70
Seller: srgtsteele(844)
Deming N.M.

3+ 3.25
Isleta Church
5/20/65

Isleta



BELEN

Jim Sloan

JIM SLOAN

BELEN

BELEN

Jim Sloan

Our Lady of Belen Catholic Church Parish Hall Delgado and Mesa.
Aug 1968

The Mishhall before this one was an Army surplus Quonset Lot. It was restoring by Fire since 1968. This "new" Parishhall was constructed about 20' west of the old location

Jim Sloan

HARVEY HOUSE MUSEUM
P.O Box 166
Belen, NM 87002

VC NB

BELEN CATHOLIC CHURCH

2017-008-100

IMMACULATE CONCEPTION
TOME, NEW MEXICO

A PETITION TO FOUND TOME IS ON RECORD TO BE JULY 30, 1739. HOWEVER, THE FIRST LAND GRANT IS MUCH OLDER THAN THAT. AS WAS THE CUSTOM IN SPANISH VILLAGES, THE CHURCH OF THE IMMACULATE CONCEPTION AT TOME WAS STARTED AS SOON AS THE HOMES IN AREA WERE COMPLETED, AROUND 1740. ADDITIONS AND IMPROVEMENTS HAVE BEEN MADE THROUGH THE YEARS, BUT THE ORIGINAL STRUCTURE AND SOME OF ITS FURNISHINGS ARE STILL IN USE. A COLLECTION OF HISTORIC "SANTOS" WITH IDENTIFYING INFORMATION, AND SPECIMENS OF CHURCH RECORDS AND HISTORY, ARE DISPLAYED IN AN ELEGANT, GLASS-ENCLOSED GALLERY BESIDE THE CHURCH.

SOME OF THE "SANTO ENTIERRO" (CHRIST IN THE COFFIN), USED IN THE DRAMATIZATION OF THE EASTER STORY AT HOME BEARS THE DATE, 1722, STAMPED ON THE FEET. THE SANTO IS SAID TO HAVE BEEN BROUGHT UP FROM MEXICO AND FERRIED ACROSS THE RIO GRANDE AT EL PASO, SOON AFTER THE CHURCH WAS BUILT IN 1740. IT LIES ON THE SOUTH SIDE OF THE CHURCH. IT WAS CARVED OF WOOD AND HAS PATCHES OF LEATHER TO MAKE THE ARMS FLEXIBLE TO MOVE. A FAMOUS ARTIST BY THE NAME OF ANTONIO SILVA, WHO WAS CONSIDERED TO BE ONE OF THE BEST BULTO CARVERS IN NEW MEXICO, CARVED THE CHRIST ON THE CROSS WHICH HANGS ON THE RIGHT SIDE OF THE ALTER UP IN FRONT OF THE CHURCH. HE ALSO CARVED AND MADE THE PATRON SAID OF THE CHURCH, "LA VIRGEN" THE VIRGEN MARY, ABOUT 1790. THE VIRGEN HAS REAL HAIR AND IS PROCESSED AROUND THE CHURCH AND GROUNDS ON SEVERAL SPECIAL OCCASIONS IN WHICH SHE IS CROWNED AND REDEDICATED. IT IS SAID THAT IF A GIRL DONATED HER HAIR TO BE USED ON THE STATUE IT WAS CONSIDERED A REAL HONOR.

AS YOU ENTER OUR HISTORIC CHURCH, ON THE RIGHT IS A CONFESSIONAL BUILT BY THE SAME CARPENTER WHO BUILT THE ALTER UP FRONT.

RELICS OF THE PAST ARE PRESERVED AND ARE DISPLAYED FOR VIEWING IN OUR CHURCHES HISTORIC MUSEUM. STANDING IN A BLACK STAVED CELL IN THE MUSEUM IS "JESUS NAZARENO, THE MAN OF SORROWS", THE DOOR OF THE CELL IS OPEN TO GIVE A BETTER VIEW OF THE STATUE. IT IS DRESSED IN PURPLE ROBES AND ITS HANDS ARE TIED REPRESENTING CHRIST WHEN HE WAS TO BE LED OUT TO PILATE FOR TRIAL. THE STATUE IS SAID TO DATE TO THE EARLY 1800'S. DEPICTING THE MOTHER OF CHRIST AFTER HER SONS DEATH, IS "NUESTRA SENORA DE LA SOLEDAD, OUR LADY OF SOLITUDE". THIS IS THOUGHT TO BE THE WORK OF LOCAL SANTEROS IN THE EARLY 1700'S. THE WOODEN TORSO IS FASTENED TO A TEPEE-LIKE FAME WHICH IS COVERED IN CLOTH. THE HEAD AND HANDS ARE OF WOOD- BELIEVED TO BE FROM SPAIN. MISSALS USED DURING THE EARLY YEARS OF THE CHURCH ARE DISPLAYED FOR VIEWING IN THE MUSEUM.

THE MUSEUM CONTAINS PRICELESS COLLECTIONS, NOT ONLY OF SAINTS AND BULTOS, BUT OF BAPTISMALS, CANDELABRA, MISSALS AND OTHER ARTICLES USED IN THE EARLY DAYS OF THE CHURCH AS WELL AS TOOLS USED IN THE COMMUNITY.

WE HOPE THAT THIS BRIEF OUTLINE OF ONLY A FEW TREASURES FOUND IN OUR HISTORIC CHURCH WILL BE OF VALUABLE INTEREST TO YOU AND WE INVITE YOU TO RETURN AND VISIT OUR CHURCH IN THE FUTURE.

CATHOLIC DAUGHTERS OF THE AMERICAS

Court No. 1359

Our Lady of Belen Court No. 1359 Catholic Daughters of the Americas was established in Belen in February, 1944. During its 36-year history the Belen Court has carried out it's Motto, "Unity And Charity," through projects to aid the needy, the community and the parish.

Each year a tea has honored the Sisters of St. Mary's School and the Court has contributed to the awards program at the School, and in later years to the upkeep of the Convent.

At Christmas time baskets of food were prepared for the needy; also children of needy families were outfitted with clothing.

For a number of years a Sweetheart Ball was held with proceeds going toward equipment and supplies for the Church and parish hall. Lately a Spring Dance has been held in its place.

Altar vestments and rosaries, as well as monies, have been contributed to missions just getting started.

Members of CDA serve as hostesses at Church receptions for new priests and those who are leaving the parish, and at silver jubilee celebrations honoring our priests and nuns.

Former Past Regents are: Mrs. Richard Castillo, 1944-45; Miss Mary Jane Romero, 1946-47; Miss Marie L. Castillo, 1947-48; Miss Bernieres Baca, 1948-49; Mrs. Eddie Baca, 1949-50; Miss Mercedes Sanchez, 1950-52; Mrs. Patrick Phalen, 1952-54; Mrs. Carlos Tabet, 1954-56; Mrs. Joe Sanchez, 1956-57; Mrs. Prescilla Sanchez, 1957-58; Mrs. Lucy Keys (Brubaker), 1958-60; Miss Tillie Sanchez, 1960-61; Mrs. F. A. Delgado, 1961-62; Mrs. Otoniel Sanchez, 1962-63; Mrs. Vicente Chavez, 1963-64; Mrs. Mariano Pino, 1964-65; Mrs. Ismael Cordova, 1965-66; Miss Luz Chavez, 1966-67; Mrs. Pauline Sanchez, 1967-68; Mrs. Mary Jo Moya, 1968-70; Mrs. Filomena Baca, 1970-71; Mrs. Daisy Storey, 1971-73; Mrs. Virginia Chavez, 1973-75; Mrs. Theresa Tabet, 1975-77; Mrs. Bernice Strom, 1977-78; Mrs. Martha Marquez, 1978-79; Mrs. Frances Gallegos, 1979-81.

more

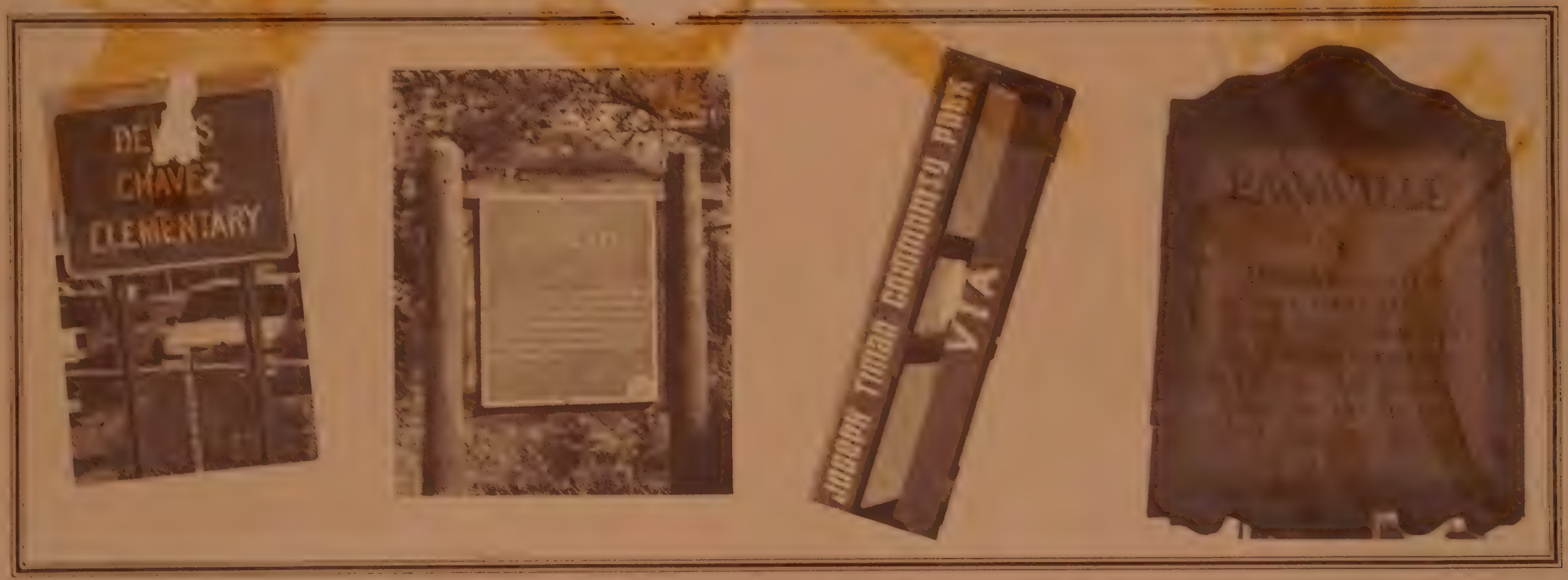
We are very proud of our history in being of service to our priests, sisters and fellow-parishioners over the span of years.

In the words of Mrs. William Keys, "Grand Regents have come from every walk of life, in every size, and all with diversified temperaments. Some achievements have been dramatic, others with pomp and ceremony, still others have instilled quiet dignity and brought serenity of spirit. In all, they shared one goal. Unity and Charity for the sum and substance the CDA stands for was, has been and is Catholic Determined Action."

By Catherine G. Lennon,
Recording Secretary

What's [illegible] A Name?

Names [illegible] Places [illegible] d Around Valencia County



The 1998 Baca Auto Calendar

Baca Auto

BELEN

1301 South Main Street Belen NM 87002

BELEN

Tomé — the name may be traced to Tomé Dominguez de Mendoza who built a hacienda near the volcanic hill known as Cerro de Tomé before the Pueblo Revolt of 1680. Dominguez lost everything in the Revolt and did not return to his ranch after the Reconquest of 1692; yet his name persists.

Almanac of the Sacred Heart 1924

Every Man, Woman and Child Should Join the League of The Sacred Heart

Through its practices every thought, word and action is consecrated to God every day, thus making the actions of life of great merit for eternity. For enrollment apply to your Reverend Pastor.

PRINTS PERTAINING TO THE LEAGUE

For Priests A free booklet containing practical hints on the organization and management of the Apostleship of Prayer.

Handbook of the Apostleship of Prayer Explains all about the League, its practices and advantages. Every Promoter should have a copy. 12 cents.

League Devotions This is a special prayer book for members of the League. It contains prayers for the First Friday Evening Devotions, Promoters' Receptions and other League occasions, Novena, Mass of the Sacred Heart, morning, noon and night devotions and other prayers. Price, 40 cents postpaid.

Novena Leaflet This leaflet contains prayers for making a Novena to the Sacred Heart, and has an artistic picture in miniature of the Sacred Heart. 20 cents per hundred; $1.50 per thousand.

Promise Card An attractive little picture in water color effect representing our Lord appearing to Saint Margaret Mary; prayer book size and containing the Promises of our Lord to those devoted to His Sacred Heart. 30 cents per hundred; $2.50 per thousand.

Morning Offering Card A card with the image of the Sacred Heart, below which is printed the *Morning Offering*. Helpful to remind Associates to be faithful to the First Degree. Price 30 cents per hundred; $2.50 per thousand.

Litany of the Sacred Heart A four-page folder printed by the Offset process, containing the approved Litany of the Sacred Heart with an Act of Consecration composed by Pope Leo XIII; price 30 cents per hundred; $2.50 a thousand.

Spread the League A folder intended to spread the League or to make it better known to those already members. This little folder should be spread broadcast. They may be obtained at the small price of 25 cents per hundred; $2.00 per thousand.

Communion of Reparation A new and attractive leaflet to make known the plenary indulgence granted to members of the League for the Communion of Reparation. 30 cts. per 100; $2.50 per 1,000.

First Friday Service A League Service for First Fridays to help Directors in making the First Friday impressive and devotional, and in which the people can unite with heart and voice. 12 cents each.

Consecration Picture A Sepia-Portrait of the Sacred Heart, designed especially to commemorate the Consecration of Families. Size 14 by 17. Price 25 cents each $1.75 per dozen.

Apparition A Color-Gravure of our Lord appearing to St. Margaret Mary. Size 12½ by 17; price 35 cents postpaid. Same picture reproduced in imitation oil painting, mounted on a stretcher, size 8 by 12; Price $1.25 postpaid.

Life of St. Margaret Mary A pamphlet of 32 pages containing a brief sketch of the life of the Saint. Price 10 cents a copy; $1.00 a dozen.

MY CHANGELESS FRIEND

Seven volumes. First, Second, Third, Fourth, Fifth, Sixth, Seventh Series. Single copies of any series 30c. each. Assorted copies, or copies of any of the series, $3.00 a dozen. Complete set comprising the 1st to the 7th series inclusive, 7 volumes, $1.75. Set of the seven series (7) volumes bound in red Morocco, with red under gold edges, enclosed in a gift box, price $5.00 a set.
Stamps may be sent in payment for single copies, but for larger orders remit by postal money order or check, payable to the APOSTLESHIP OF PRAYER.

APOSTLESHIP OF PRAYER

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TO

ALL WHO LOVE

THE SACRED HEART OF JESUS

WITH THE HOPE

THAT THE RICH PROMISES

OF THAT ADORABLE HEART

MAY BE REALIZED IN THEM

DURING LIFE

AND AFTER DEATH

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The Offering of Innocence.

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JANUARY, 1924

DAYS.		FEASTS AND PATRONS.	DAILY PRACTICES.
1	T.	**Circumcision of our Lord.**—(*Day of obligation.*)	Sacrifice.
2	W.	**The Holy Name.**—Octave of St. Stephen.	Generosity.
3	Th.	Octave of St. John Evangelist.—St. Genevieve V. **Pr. H.H.**	Love of Jesus.
4	F.	**First Friday.**—Octave of Holy Innocents.—St. Gregory, Bp. C. **1st D.**	Expiation.
5	S.	*Vigil.*—St. Telesphorus, P. M.—St. Simeon Stylites, C.	Prayer.
6	**S.**	**Epiphany of our Lord. A.I.**	Adoration.
7	M.	St. Lucian, M.	Devotion to Holy Mass.
8	T.	St. Apollinaris, Bp. C.	Confessing the Faith.
9	W.	SS. Julian and Basilissa, MM.	Hospitality.
10	Th.	St. William, Bp. C. **H.H.**	Gentleness.
11	F.	St. Hyginus, P.M.—St. Theodosius, C.	Firmness.
12	S.	**The Holy Family**—St. Arcadius, M.	Endurance.
13	**S.**	**1st after Epiphany.**—St. Veronica of Milan, V.	Daily duties.
14	M.	St. Hilary, Bp. D.	Reading Holy Scripture
15	T.	St. Paul, First Hermit, C.	Contempt of the world.
16	W.	St. Marcellus I, P.M.	Exactness.
17	Th.	St. Antony, Ab. **H.H.**	Courage.
18	F.	St. Peter's Chair at Rome. **A.S.**	Imitation of Christ.
19	S.	SS. Marius and Comp., MM. — St. Canute, K. M.	Detachment.
20	**S.**	**2nd after Epiphany.**—SS. Fabian and Sebastian, MM. **C.R.**	Fortitude.
21	M.	St. Agnes, V. M.	Purity.
22	T.	SS. Vincent and Anastasius, MM.	Affection for Christ.
23	W.	St. Raymond of Peñafort, C.	Using our talents for God.
24	Th.	St. Timothy, Bp. M. **H.H.**	Docility.
25	F.	Conversion of St. Paul.	Zeal.
26	S.	St. Polycarp, Bp. M.	Hatred of heresy.
27	**S.**	**3d after Epiphany.**—St. John Chrysostom, Bp. D.	Fervor.
28	M.	St. Julian, Bp. C.	Kindness.
29	T.	St. Francis de Sales, Bp. D. **Pr.**	Amiability.
30	W.	St. Martina, V.M.	Confidence.
31	Th.	St. Peter Nolasco, C.F. **H.H.**	Charity.

INDULGENCES:—D., Degree; Pr., Promoter; H.H., Holy Hour; C.R., Communion of Reparation; A.S., Apostleship of Study; A. I., Apostolic Indulgences; B. I., Bridgettine Indulgences. SAINTS' TITLES: Ab., Abbot or Abbess; Ap., Apostle; Bp., Bishop; Bl., Blessed; C., Confessor; D., Doctor of Church; F., Founder; K., King; M., Martyr; P., Pope; Q., Queen; St., Saint; V., Virgin; W., Widow.

Devotion to the Sacred Heart.

Those who truly love God and wish to see His Kingdom extended over the whole world, should spread everywhere devotion to the Sacred Heart, and then grace will do the rest. Our loving Saviour reserved the revelation of His Divine Heart as the last effort of His love to draw men to Himself, and He promised that sinners would find in His Heart an infinite ocean of mercy, that tepid souls would through it become perfect, and fervent souls be raised to great perfection.

Devotion to the Sacred Heart is devotion to Jesus under the aspect of His love, symbolized by His Heart of flesh and blood. Love appeals to us more than anything else, and never was there love such as that shown by the Creator becoming a creature to save mankind. The infinite love of the Godhead filled the tender, sympathetic heart of Christ and drew men to Him; it led multitudes from their homes to follow Him into the wilderness, it brought to Him the sick, the sorrowing, the sinner, for health and consolation and forgiveness.

That same Divine Heart still beats in our Saviour's breast with the same love for men. When we pray to the Sacred Heart of Jesus, we know that we have no cruel judge to deal with, no unheeding tyrant caring nothing for the destinies of men, but Jesus Christ, our Saviour, who for all that He has done for us, asks of us but one thing in return—our love. And if we truly love Him we will be most eager to do all that we can, and especially to receive Him in Holy Communion frequently, in reparation for the sins of ingratitude, coldness, irreverence and sacrilege committed against Him, particularly in the Holy Eucharist.

Before a Picture of the Sacred Heart.

Thy Sacred Heart I see before me here,
And as I gaze with longing eyes, I feel,
Dear Lord, the joy and peace that always steal
Into my heart whenever Thine is near;
And still, my dearest King, Thy voice would cheer
Me more than all things else, as here I kneel
Praying that Thou wouldst let one word reveal
The tender love of Thine that holds me dear.
Yet though Thy sacred voice were sweetest sound
That ever fell on mortal ear, far more
Thy silence eloquently speaks to me.
Thy ways are not man's ways; Thy love profound
Cannot be told in words. I'll count it o'er
When I am with Thee in eternity!

No man should deem himself a true friend of God save in so far as he has passed through many temptations and tribulations. *St. Francis Assisi.*

If we wish never to waste time, we must live continually in a state of grace.

FEBRUARY, 1924

DAYS.		FEASTS AND PATRONS.	DAILY PRACTICES.
1	F.	**First Friday.**—St. Ignatius of Antioch, Bp. M.—St. Brigid, V. **Pr. 1st D.**	All for Jesus.
2	S.	Purification of our Lady. (*Candlemas.*) **A.I. 2d D.**	Care for children.
3	S.	**4th after Epiphany.**—St. Blase, Bp. M. (*Blessing of throats.*)	Watchfulness.
4	M.	St. Andrew Corsini, Bp. C.—Bl. John de Britto, S.J. M.	Compunction.
5	T.	St. Agatha, V. M.—SS. Paul, John and James, S.J., MM.	Constancy.
6	W.	St. Titus, Bp. C.—St. Dorothy, V.M.	Union with Christ.
7	Th.	St. Romuald, Ab.—St. Richard, K.C.—St. Theodore, M. **H.H.**	Christian dignity.
8	F.	St. John de Matha, C. F.	Charity.
9	S.	St. Cyril of Alexandria, Bp. D.—St. Apollonia, V.M.	Docility to God.
10	S.	**5th after Epiphany.**—St. Scholastica, V.—St. William, C.	Trust in God.
11	M.	Our Lady of Lourdes.	Love of our Lady.
12	T.	Seven Servite Saints, CC. FF.—St. Eulalia, V. M.	Self-immolation.
13	W.	St. Catharine de Ricci, V. **Pr.**	Prayer for the dead.
14	Th.	St. Valentine, M. **H.H.**	Kindness.
15	F.	SS. Faustinus and Jovita, MM.	Brotherly love.
16	S.	St. Juliana, V. M.	Fidelity to grace.
17	S.	**Septuagesima.**—St. Flavian, Bp. M. **C.R.**	Love of Christ.
18	M.	St. Simeon, Bp. M.	Love of the cross.
19	T.	St. Gabinus, M.	Resistance to evil.
20	W.	St. Eleutherius, Bp. M.	Fortitude.
21	Th.	St. Pepin, C. **H.H.**	Wisdom.
22	F.	St. Peter's Chair at Antioch.—St. Margaret of Cortona.	Repentance.
23	S.	*Vigil.*—St. Peter Damian, Bp. D.	Zeal.
24	S.	**Sexagesima.**—St. Cummian, Ab.	Reparation.
25	M.	St. Matthias, Ap. **A.I.**	Conformity to God's will.
26	T.	St. Tarasius, Bp.M., St. Walburga, V.	Respect for holy relics.
27	W.	St. Nestor, Bp. M.	Prayer for the Church.
28	Th.	St. Leander, Bp. M. **H.H.**	Hatred of Arianism.
29	F.	St. Romanus, Ab.	Recollection.

The League of the Sacred Heart.

THE "League of the Sacred Heart" is the popular name of a world-wide union of Catholics, officially known as the Apostleship of Prayer in league with the Sacred Heart. This Apostleship is an association of over 30,000,000 Catholics in all parts of the world, who unite every day in offering all their prayers, works and sufferings for the intentions of the Sacred Heart. It was started at Vals in France on December 3, 1844, the Feast of St. Francis Xavier, who is the model and patron of the Apostleship, by Father Francis X. Gautrelet, S.J. Its great development began with the foundation of the first *Messenger of the Sacred Heart* in 1861. In April, 1866, an American edition of *The Messenger of the Sacred Heart* was issued by Father Benedict Sestini, S.J., at Georgetown College, D. C. Local Centres were soon formed in many dioceses; in some of these almost every parish is now aggregated.

It received the name of "Apostleship" because its aim is to make all Catholics true apostles, devoted to the glory of God and the salvation of souls. The late Holy Father, Pope Benedict XV, expressed the desire that all Catholics without exception should be enrolled in this union of prayer, because all should help for the salvation of souls, at least by their prayers.

To be a member it is necessary to have your name enrolled in the Register of a duly aggregated Centre, that is, some parish, school or other institution. The only obligation assumed is to recite the *Morning Offering.* Any words may be used, but the following is recommended:

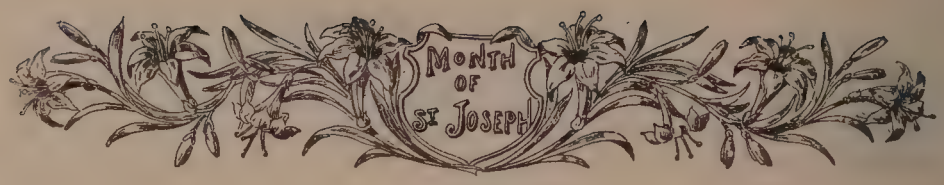
"O Jesus, through the Immaculate Heart of Mary, I offer Thee my prayers, works and sufferings of this day, for all the intentions of Thy Sacred Heart, in union with the Holy Sacrifice of the Mass throughout the world, in reparation for my sins, for the intentions of all our Associates, and in particular for (the General Intention recommended this month)."

By this *Morning Offering,* though it takes but a moment, you consecrate your life, every thought, word and act of the day to God, making everything you do, while in the state of grace, deserving of an everlasting reward in Heaven, and entitling you to a participation in the Indulgences and spiritual advantages of the League. It also gives you a title to the Promises of our Lord in favor of those devoted to His Sacred Heart, and to the prayers of 30,000,000 Associates throughout the world. Much merit is therefore gained by fidelity to the practice of the Morning Offering.

Our Lady.

How close to God, how full of God,
  Dear Mother, must thou be!
For still the more we know of God
  The more we think of thee.—*Faber.*

Faith at most but makes a hero, but love makes a saint; faith can but put us above the world, but love brings us under God's throne.—*Newman.*



MARCH, 1924

DAYS.		FEASTS AND PATRONS.	DAILY PRACTICES.
1	S.	St. Albinus, Bp. C.	Charity.
2	**S.**	**Quinquagesima.**—St. Charles of Flanders.	Almsgiving.
3	M.	St. Cunegundes, V.	Detachment.
4	T.	St. Casimir, C. (*Novena of Grace.*)	Guard of chastity.
5	W.	*Ash Wednesday.*—St. Adrian, M.	Fortitude.
6	Th.	SS. Perpetua and Felicity, MM.—St. Colette, V. **H.H.**	True reform.
7	F.	**First Friday.**—St. Thomas Aquinas, C. D. **1st D.**	Understanding.
8	S.	St. John of God, C.	Mercy.
9	**S.**	**1st in Lent.**—St. Frances of Rome, W. **Pr.**	Devotion to the Angels.
10	M.	The Forty Martyrs of Sebaste.	Endurance.
11	T.	St. Eulogius, M.	Spirit of martyrdom.
12	W.	*Ember Day.*—St. Gregory the Great, P.D.	Zeal.
13	Th.	St. Euphrasia, V. **H.H.**	Self-sacrifice.
14	F.	*Ember Day.*—St. Matilda, W.	Patience.
15	S.	*Ember Day.*—St. Longinus, M.	Repentance.
16	**S.**	**2d in Lent.**—St. Abraham, C. **C.R.**	Pity for sinners.
17	M.	St. Patrick, Bp. C. (*Apostle of Ireland.*)	Spirit of faith.
18	T.	St. Cyril of Jerusalem, Bp. D.	Reverence.
19	W.	**St. Joseph, Spouse of B. V. M.** (Patron of the Church.) **A.I. Pr.**	Justice.
20	Th.	St. Cuthbert, Bp. C. **H.H.**	Joy in adversity.
21	F.	St. Benedict, Ab. F.	Peace.
22	S.	St. Catharine of Sweden, V.	Chastity.
23	**S.**	**3d in Lent.**—St. Victorian, M.	Confessing Christ.
24	M.	St. Gabriel, Archangel.—St. Simeon, M.	Innocence.
25	T.	**Annunciation of B. V. M. A.I.**	Humility.
26	W.	St. Ludger, Bp. C.	Liberty of spirit.
27	Th.	St. John Damascene, C.D.—St. John of Egypt, C. **H.H.**	Retirement.
28	F.	St. John Capistran, C.—St. Gontran, C.	Gentleness.
29	S.	SS. Jonas and Barachisius, M.M.	Fidelity.
30	**S.**	**4th in Lent.**—St. John Climacus, Ab.	Silence.
31	M.	St. Balbina, V.M.	Purity.

The Three Degrees.

THE League comprises three Degrees. The *First Degree* must be practised by every member. It consists in making the *Morning Offering* each day. This will keep you an active member of the League. If you forget it or neglect it for a time, you will not cease to be an Associate, but for that period you will not share in the benefits of the League.

All the members of the League take up the practice of the First Degree when they have their names enrolled. This enrollment is essential. If the names are not registered, the persons are not Associates and can gain none of the Indulgences granted to the League. Those who wish to do something more practise also the Second and the Third Degrees.

The members of the *Second Degree* are those who in addition to the *Morning Offering,* recite each day, in honor of the Blessed Virgin, one Our Father and ten Hail Marys for the General Intention recommended each month by the Holy Father. It is not necessary to have a special enrollment for this Second Degree: any Associate may begin the practice at any time. It is evident that such a practice is proof of devotion to the Blessed Virgin as well as of loyalty to the Holy See.

The intention proposed to the Associates by the Holy Father is some interest which he considers acceptable to the Sacred Heart. Special Indulgences are granted to the Associates of the Second Degree, including the 300 days Indulgence for the offering to our Lady.

The *Third Degree* aims higher. It manifests greater love for the Sacred Heart. The practice of receiving Holy Communion as a means of reparation was recommended by our Divine Lord to St. Margaret Mary, from the very beginning of the Devotion to the Sacred Heart. The Feast of the Sacred Heart was assigned as a special day on which public atonement should be offered. The first Friday of each month was also designated as a day on which our Lord wished His friends to receive Holy Communion to make reparation for the sins of ingratitude and irreverence committed against Him. Love is made to balance coldness, zeal to balance indifference, and hence those who take up the Communion of Reparation draw ever nearer the source of love, our Lord. The Third Degree means that there must be a series of Communions day by day. Each one has a fixed day of the week or month for the Communion of Reparation. In parishes an easy way to practise this Degree is to have each Promoter's band numbered for a fixed date each month.

The Sacred Congregation of Indulgences has granted an Indulgence of seven years and seven quarantines for looking with faith, devotion and love at the Sacred Host at the moment of Elevation, saying at the same time the words, "My Lord and my God."

To try to know one's self, this is the foundation of everything. He who knows himself despises himself, while he who does not know himself is puffed up.—*St. Alphonsus Rodriguez.*

APRIL, 1924

DAYS.		FEASTS AND PATRONS.	DAILY PRACTICES.
1	T.	St. Valerius, C.	Hatred of sin.
2	W.	St. Francis of Paula, C.	Fasting.
3	Th.	St. Richard of Chichester, Bp.C. H.H.	Zeal.
4	F.	**First Friday.**—St. Isidore, Bp.D. 1st D.	Perseverance.
5	S.	St. Vincent Ferrer, C. Pr.	Thought of judgment.
6	S.	**Passion Sunday.**—Bl. Juliana, V.	Devotion to the Blessed Sacrament.
7	M.	Bl. Herman Joseph, C.	Innocence.
8	T.	St. Perpetuus, Bp. C.	Respect for holy relics.
9	W.	St. Mary of Egypt.	Penance.
10	Th.	St. Macarius, Bp. C. H.H.	Humility.
11	F.	The Seven Dolors of B. V. M.—St. Leo the Great, P. D.	Zeal for souls.
12	S.	St. Sabas, M.	Happiness in suffering.
13	S.	**Palm Sunday.**—St. Hermenegild, M.	Good example.
14	M.	St. Justin, M.—St. Lidwina, V.	Patience.
15	T.	St. Peter Gonzales, C.	Spiritual joy.
16	W.	St. Benedict Joseph Labre, C.	Poverty of spirit.
17	Th.	HOLY THURSDAY. H.H.	Paschal Communion.
18	F.	GOOD FRIDAY.	Sorrow.
19	S.	HOLY SATURDAY.	Silence.
20	S.	**Easter Sunday.** A.I. C.R.	Spiritual joy.
21	M.	Easter Monday.	Love of B. V. M.
22	T.	Easter Tuesday.	Good example.
23	W.	St. George, M.	Combating evil.
24	Th.	St. Fidelis of Sigmaringen, M. H.H.	Spread of the Faith.
25	F.	St. Evodius, M.	Study of the Gospel.
26	S.	SS. Cletus and Marcellinus, PP. MM.	Fortitude.
27	S.	**Low Sunday.**—St. Zita, V.—Bl. Peter Canisius S.J., C.	Diligent labor.
28	M.	St. Mark, Evangelist.—St. Paul of the Cross, C.	Love of Christ crucified.
29	T.	St. Peter, M.	Firm faith.
30	W.	St. Catharine of Siena, V. Pr.	Kindness.

Luther and the Bible.

The charge that the Bible was unknown to the people before Luther introduced it to them still forms part of the stock-in-trade of professional slanderers. Now there was held in the New York Public Library, Fifth Avenue and Forty-second Street, during the year 1923, a public exhibition of a remarkable collection of Bibles. One group, which filled several show-cases, comprised most of the seventeen German Bibles that were printed before Martin Luther's translation began to appear in print.

Luther revolted from the Catholic Church in 1517. Books were first printed in 1450. Keeping these two dates in mind let us consider the following facts: The Bible was partly translated into Italian in the thirteenth century. Complete translations were made by the Dominicans in the fourteenth century. There is an Italian manuscript in the National Library at Paris, containing the whole Bible, written in 1472. The Bible was first printed in Italian at Venice in 1471. A revised edition with notes and résumés appeared in 1477.

About 1478 a French New Testament was printed at Lyons, together with books of the Old Testament histories. A complete French Bible was published at Paris in 1487.

In German, at least seventeen editions of the complete Bible were printed before Luther's New Testament in 1522. Most of these were in High German, some in Low German. Luther himself writes in his "Table-Talk," fol. 16, edited in 1568, "In my youth I accustomed myself to read the Bible, and I read it often." The story about Luther discovering the Bible at Erfurt is denied by honest Protestant historians like Dean Maitland in "The Dark Ages" pp. 475, 506.

Bl. Thomas More writes, "The whole Bible was, before Wyclif's days, translated into the English tongue and reverently read." Dr. James Gairdner, not a Catholic author, in his work on "Lollardy and the Reformation in England" declares that there is no evidence of any desire to discourage the use of English versions of the Bible, until heretics began to garble texts and add inflammatory glosses.

Sayings of St. Ignatius Loyola.

Obedience is the noblest and most beautiful of virtues; it is more excellent than all victims and sacrifices.

We are much sooner tired of receiving our Lord's gifts than He is of bestowing them upon us.

Let each have first the approbation of his own conscience; his actions will then easily win the approbation of every one.

Things possess the full worth which God gives them, and they cannot have any other.

Take great care to think well of every one, and to love one another.

Life would be unbearable to me, if I were to discover in the depths of my soul some remains of what is human and did not belong entirely to God.

MAY, 1924

DAYS.		FEASTS AND PATRONS.	DAILY PRACTICES.
1	Th.	SS. Philip and James, App. **A.I. H.H.**	Surrender to grace.
2	F.	**First Friday.**—St. Athanasius, Bp. D. **1st D.**	Resistance to error.
3	S.	Finding of the Holy Cross.	Sign of the Cross.
4	**S.**	**2d after Easter.**—St. Monica, W. **Pr.**	Perseverance in prayer.
5	M.	St. Pius V, P. C.	Devotion to the Rosary.
6	T.	St. John before the Latin Gate.	Meekness.
7	W.	**Solemnity of St. Joseph**—St. Stanislaus, Bp. M. **2d D.**	Charitable admonition.
8	Th.	Apparition of St. Michael. **H.H.**	Victory over the devil.
9	F.	St. Gregory Nazianzen, Bp. D.	Good company.
10	S.	St. Antoninus, Bp. C.	Prudence.
11	**S.**	**3d after Easter.**—St. Francis Girolamo, S.J.,C. (*Six Sundays of St. Aloysius*).	Zeal for souls.
12	M.	SS. Nereus and Comp., MM.	Pity for sinners.
13	T.	St. John the Silent, Bp. C.	Silence.
14	W.	St. Boniface, M.—St. Pachomius, Ab.	Desire of perfection.
15	Th.	St. John Baptist de la Salle, C. **H.H.**	Love of discipline.
16	F.	St. Ubaldus, Bp. C.—St. John Nepomucene, M.—St. Honoratus, Bp. C.	Confidence in Confession.
17	S.	St. Paschal Baylon, C.	Love of Bl. Sacrament.
18	**S.**	**4th after Easter.**—St. Venantius, M.—St. Felix, C. **C.R.**	Gratitude.
19	M.	St. Peter Celestine, P. C.—St. Ivo. C.	Sympathy.
20	T.	St. Bernardine of Siena, C.	Reverence.
21	W.	Bl. Andrew Bobola, S.J., M.	Spirit of martyrdom.
22	Th.	St. Julia, V. M. **H.H.**	Prudence.
23	F.	St. John Baptist de Rossi, C.	Spirit of prayer.
24	S.	Our Lady, Help of Christians.	Confidence in our Lady.
25	**S.**	**5th after Easter.**—St. Gregory VII, P.C. **Pr.**	True reform.
26	M.	*Rogation.*—St. Philip Neri, C. F.	Joy in God's service.
27	T.	*Rogation.*—St. Bede, C. D.—St. John, P. M.	Diligence.
28	W.	*Rogation.*—St. Augustine, Bp. C. (*Apostle of England*).—St. Germanus, Bp. C.	Mercy.
29	Th.	**Ascension of our Lord** (*Day of obligation*) — St. Mary Magdalene de Pazzi, V. **A.I.H.H.**	Patience.
30	**F.**	St. Ferdinand, K. C.	Confidence.
31	**S.**	St. Angela Merici, V.—St. Petronilla, V.	Submission to God's will.

Catholics Adore God Alone.

Catholics are accused at times of "adoring" the Blessed Virgin, crucifixes and relics. Now Catholics adore God alone; they adore Christ because He is God. They *honor* and *venerate* the Blessed Virgin and the Saints, thus giving what is due to the Mother and friends of our Lord. We sometimes ask the Saints to pray to God for us because we know that their prayers are more worthy and more acceptable to God than ours.

Our enemies sometimes quote against us, "Thou shalt not make to thyself a graven thing," but do not add the words "to adore them." Catholics see no reason why anyone should object to statues, crucifixes and pictures of the Saints in Catholic churches and homes, while the very ones objecting have in their own homes statues and pictures of Washington, Lincoln and other great men.

In regard to relics of the Saints,—we have only to visit any museum to find relics of celebrated men. People object to Catholics keeping relics of Saints, which are a constant reminder of the holy lives of these friends of God, and yet these same people would gladly pay a high price for the coat or writing desk of Grant or Napoleon!

"Mary Of Whom Is Born Jesus."

Do not labor, I pray you, to describe with charm of fancy and eloquence of style, each trait of Mary's character. Of whatever privilege you speak, or of whatever dignity, it is enough to have said once, "Mary of whom is born Jesus." This praise is, indeed, brief, but in its very briefness it contains all that can be said. No, I beg of you, tarry not in studious effort to tell in detail every perfection which is hers. There is one word which better than a thousand books expresses what the Virgin Mother is. What, then, is that one word? "Mary of whom is born Jesus." Behold why the Gospels speak so rarely of her. That one word is quite enough. What would you wish to hear about this Most Blessed Virgin? That she is humble, pure, full of grace, dowered with all holiness. What? Could it be that you could conceive of her as though she were proud or impure, irritable or foolish? Nay, rather, what gentle glory, what brilliant, what clear, sweet innocence, what maiden-like reserve, what winning grace, what holy gift can have been wanting in "Mary of whom is born Jesus!" *St. Thomas of Villanova.*

The Blessed Virgin.

"Admirable, loving and lovable, Maiden full of grace, Mother of love, Mother of the golden light, golden casket of love, beauty of Virgins, Mistress of the tribes, Mother of orphans, Refuge of the wretched, Star of the Sea, graceful as the dove, calm as the moon, glorious as the sun, thou that didst redeem Eve's disgrace, virgin branch of the root of Jesse, strong cedar of Lebanon, stooping cypress of Mount Sion, crimson rose of the land of Jacob, fruitful like the olive, branching like the palm, glory of Jerusalem, loveliest loveliness of the world." *From the old Irish Litanies.*

JUNE, 1924

DAYS.		FEASTS AND PATRONS.	DAILY PRACTICES.
1	**S.**	**Within Octave.**—St. Caprasius, Ab.	Love of prayer.
2	M.	SS. Marcellinus and Comp. MM.	Self-denial.
3	T.	St. Clotilda, W. **Pr.**	Patience.
4	W.	St. Francis Caracciolo, C. F.	Humility.
5	Th.	St. Boniface, Bp. M. (*Apostle of Germany.*) **H.H.**	Spread of the Faith.
6	F.	**First Friday.**—St. Norbert, Bp. C.F.—St. Claude, C. **1st D.**	True reform.
7	S.	*Vigil — Fast Day — Abstinence —* St. Robert, Ab.	Avoidance of honors.
8	**S.**	**Pentecost.**—St. Medard, C. **A.I.**	Encourage the young.
9	M.	SS. Primus and Felician, MM.	Strengthening the weak.
10	T.	St. Margaret, W.	Happiness in suffering.
11	W.	*Ember Day.*—St. Barnabas, Ap. **A.I.**	Sympathy.
12	Th.	St. John of St. Facundus, C. **H.H.**	Peacemaking.
13	F.	*Ember Day.*—St. Antony of Padua, C.	Devotion to Infant Jesus.
14	S.	*Ember Day.*—St. Basil, Bp. D.	Divine worship.
15	**S.**	**Holy Trinity.**—SS. Vitus and Comp., MM. **A.I. C.R.**	Fearlessness of faith.
16	M.	St. John Francis Regis, S.J., C.	Teaching the ignorant.
17	T.	St. Avitus, Ab.	Christian affection.
18	W.	St. Ephraem, C.D.—SS. Mark and Marcellian, MM.	Love of relatives.
19	Th.	**Corpus Christi.**—St. Juliana Falconieri, V.—SS. Gervasius and Protasius, MM. **A.I. H.H.**	Horror of sin.
20	F.	St. Silverius, P. M.	Steadfastness in right.
21	S.	St. Aloysius Gonzaga, S.J., C. (*Patron of youth.*)	Purity.
22	**S.**	**2d after Pentecost.**—St. Paulinus, Bp. C.	Peacemaking.
23	M.	St. Etheldreda, V.	Continence.
24	T.	Nativity of St. John the Baptist. **A.I.**	Recollection.
25	W.	St. William, Ab.	Control of the passions.
26	Th.	SS. John and Paul, MM. **H.H.**	Contempt of human respect.
27	F.	**Feast of the Sacred Heart of Jesus.**—St. Ladislaus, K. M. **1st D.**	God's greater glory.
28	S.	*Vigil.*—St. Irenaeus, Bp. M.	Reconciliation.
29	**S.**	**3d after Pentecost.**—SS. Peter and Paul, App. **A.I.A.S.Pr.**	Following Christ.
30	M.	Commemoration of St. Paul, Ap.	Fervor.

The Promises of our Lord.

Members of the League of the Sacred Heart have a very special title to the following promises of our Lord. These promises of Jesus to Saint Margaret Mary for souls devoted to His Sacred Heart are recorded in the authentic writings of this holy nun, whom our Lord commissioned to spread abroad the devotion to His Sacred Heart:

1. "I will give them all the graces necessary in their state of life.
2. "I will establish peace in their houses.
3. "I will comfort them in all their afflictions.
4. "I will be their secure refuge during life; and above all in death.
5. "I will bestow a large blessing upon all their undertakings.
6. "Sinners shall find in My Heart the source and the infinite ocean of mercy.
7. "Tepid souls shall grow fervent.
8. "Fervent souls shall quickly mount to high perfection.
9. "I will bless every place where a picture of My Heart shall be set up and honored.
10. "I will give to priests the gift of touching the most hardened hearts.
11. "Those who shall promote this devotion shall have their names written in My Heart, never to be blotted out.
12. "I promise thee in the excessive mercy of My Heart that My all-powerful love will grant to all those who communicate on the First Friday in nine consecutive months the grace of final penitence; they shall not die in My disgrace nor without receiving their Sacraments; My Divine Heart shall be their safe refuge in this last moment."

Prayer of St. Gertrude to the Sacred Heart.

Hail, O Sacred Heart of Jesus, living and quickening Source of eternal life, infinite Treasury of the Divinity, burning Furnace of Divine love! Thou art my refuge and my sanctuary. O my amiable Saviour, consume my heart in that burning fire in which Thine is inflamed. Pour down on my soul those graces which flow from Thy love, and let my heart be so united with Thine that our wills may be one, and mine, in all things conformed with Thine. May Thine be the standard and rule of my desires and of my actions! Amen.

The Messenger of the Sacred Heart.

The Messenger of the Sacred Heart is the official organ of the League. It is a magazine which summarizes intentions, good works, and thanksgivings, and forwards them to the Central Office and finally to the Director General in Europe, to be prayed for at the Shrine of the Sacred Heart, and lastly to be placed on the altar at Lourdes.

The Messenger of the Sacred Heart is the most popular Catholic magazine in the country and is filled with messages of peace. Its stories and articles each month afford delightful reading. The great purpose of the magazine, however, is to spread the devotion to the Sacred Heart. The Promoter who takes up the work of inducing Catholics to subscribe is clearly advancing the interests of the devotion.

JULY, 1924

DAYS.		FEASTS AND PATRONS.	DAILY PRACTICES.
1	T.	Most Precious Blood.—St. Theobald, C.	Charity.
2	W.	Visitation of B. V. M.	Benignity.
3	Th.	St. Leo II., P. C.—St. Heliodorus, M. **H.H.**	Intrepidity.
4	F.	**First Friday.**—St. Bertha, W. **1st D.**	Good example.
5	S.	St. Antony Mary Zaccaria, C. F.—St. Cyrilla, M.	Peacemaking.
6	**S.**	**4th after Pentecost.**—St. Goar, C.	Zeal.
7	M.	SS. Cyril and Methodius, Bpp. CC.—St. Pulcheria, V.	Energy.
8	T.	St. Elizabeth of Portugal, Q. W.	Almsgiving.
9	W.	St. Veronica, V.—St. Germanus, Bp. C.	Reform of life.
10	Th.	Seven Holy Brothers and Comp., MM. **H.H.**	Concord.
11	F.	St. Pius I., P. M.	Endurance.
12	S.	St. John Gualbert, Ab.	Forgiveness.
13	**S.**	**5th after Pentecost.**—St. Anacletus, P. M.	Frequent Communion.
14	M.	St. Bonaventure, Bp. D.	Understanding.
15	T.	St. Henry, C.—Bl. Ignatius Azevedo and Comp. S.J., MM.	Detachment.
16	W.	Our Lady of Mt. Carmel.	Love of the Scapular.
17	Th.	St. Alexius, C. **H.H.**	Hidden life.
18	F.	St. Camillus de Lellis, C. F. (*Patron of Hospitals*).	Care of the sick.
19	S.	St. Vincent de Paul, C. F. (*Patron of Charities*).	Charity to the poor.
20	**S.**	**6th after Pentecost.**—St. Jerome Emiliani, C. F. **C.R.**	Endurance.
21	M.	St. Praxedes, V.—St. Victor, M.	All for Jesus.
22	T.	St. Mary Magdalene. **Pr.**	Sorrow for sin.
23	W.	St. Apollinaris, Bp. M.	Constancy.
24	Th.	*Vigil.*—St. Christina, V. M. **H.H.**	Self-immolation.
25	F.	St. James, Ap.—St. Christopher, M. **A.I.**	Victory through suffering.
26	S.	St. Ann, Mother of B. V. M.	Trust in God.
27	**S.**	**7th after Pentecost.**—St. Pantaleon, M.	Docility to grace.
28	M.	SS. Nazarius and Comp., MM.	Encouragement.
29	T.	St. Martha, V.	Domestic duties.
30	W.	SS. Abdon and Sennen, MM.	True nobility.
31	Th.	St. Ignatius Loyola, S.J., C. F. (*Patron of Retreats*). **H.H. Pr.**	God's greater glory.

St. Ignatius' Holy Water.

Countless favors have been obtained by persons who have made use of St. Ignatius' Holy Water with faith and confidence.

The priest in blessing the water prays in the name of the Church, while placing a relic or medal of the Saint in the water, that God may make this water a salutary remedy for the human race, and that they who partake of it may, through the intercession of the Saint, receive health of body and protection of soul.

Those who wish to make use of this Holy Water are advised to make a novena in honor of St. Ignatius, reciting any prayers which their devotion may suggest. They should, if possible, receive Holy Communion during the novena, and they should drink a little of the water morning or evening, or put each day some drops of the Holy Water on the part of the body affected.

Temptation.

Not long ago a man approached a priest and said to him, "Father, I want to live a good Catholic life, to please God and to save my soul. I could do all this very easily, if it were not for these temptations which come to me so often and trouble me so much. I have plenty of good will, but these temptations almost discourage me at times. If you can, Father, please tell me something that will help me in fighting temptations."

"Well, John," answered the priest, "I cannot tell you how to get rid of temptations altogether, but I can tell you something even better than that. I can tell you how so to use temptations when they come to you that you will please God and benefit your immortal soul. You know that Heaven is a prize which must be won. No one, when he dies, is somehow or other, just going to glide into Heaven. He must first have fought the good fight here on earth. We shall fight bravely and even gladly, if we but realize that Heaven is worth every effort, every struggle, every sacrifice we make to attain it. Temptation is a chance for us to fight this good fight. God and the devil are watching us. If we yield to the temptation and commit sin, we please the devil. If we resist the temptation, we please Almighty God, and the longer and the harder the struggle, the more God is pleased at our victory. Besides this, the worry and the annoyance temptation causes us, and the struggle we have to undergo to overcome it, can all be offered up to God in reparation for our past sins.

"By using temptation in this way, we please God and lessen our purgatory. You will find, John, that it will help you very much if you get into the habit of saying, when assailed by temptation, 'I'm going to win this fight for God and my immortal soul!'"

"Thank you very much, Father, for telling me that. I have never regarded temptation as anything but a source of trouble, and you have made it a chance for me to please God and to help my soul. I will never forget, Father, 'For God and my immortal soul!'"

AUGUST, 1924

DAYS.		FEASTS AND PATRONS.	DAILY PRACTICES.
1	F.	**First Friday**—St. Peter in Chains.—The Seven Machabees, MM. **1st D.**	Mutual prayer.
2	S.	St. Alphonsus Liguori, Bp. D. F.	Prudence.
3	S.	**8th after Pentecost.**—Finding of St. Stephen's Relics.	Fervor.
4	M.	St. Dominic, C. F. **Pr.**	Devotion to the Rosary.
5	T.	Our Lady of the Snow.	Generosity.
6	W.	Transfiguration of our Lord.	Hope.
7	Th.	St. Cajetan, C. F. **H.H.**	Zeal.
8	F.	SS. Cyriacus and Comp., MM.	Compassion.
9	S.	St. Romanus, M.	Modesty.
10	S.	**9th after Pentecost.**—St. Lawrence, M.	Cheerfulness.
11	M.	SS. Tiburtius and Susanna, MM.	Faith.
12	T.	St. Clare, V. F.	Spirit of poverty.
13	W.	SS. Hippolytus and Cassian, MM.	Patience.
14	Th.	*Vigil.—Fast Day.—Abstinence.*—St. Eusebius, C. **H.H.**	Hatred of heresy.
15	F.	**Assumption of B.V.M.** (*Day of obligation*). (*No abstinence*). **A.I.**	Joy with our Lady.
16	S.	St. Joachim, Father of B.V.M.—St. Roch, C.	Care of the sick.
17	S.	**10th after Pentecost.**—St. Hyacinth, C.—St. Mamas, M. **C.R.**	Spirit of prayer.
18	M.	St. Agapitus, M.—St. Helen, W.	Spiritual pilgrimages.
19	T.	St. Louis, Bp. C.	Hope.
20	W.	St. Bernard, Ab. D.	Love of our Lady.
21	Th.	St. Jane Frances de Chantal, W. F. **Pr. H.H.**	Quiet of mind.
22	F.	St. Timothy and Comp., MM.	Courage.
23	S.	*Vigil.*—St. Philip Beniti, C.	Frankness.
24	S.	**11th after Pentecost.**—St. Bartholomew, Ap. **A.I.**	Guilelessness.
25	M.	St. Louis, K. C.	Amiability.
26	T.	St. Zephyrinus, P.M.	Truth prevails.
27	W.	St. Joseph Calasanctius, C. F.	Training of youth.
28	Th.	St. Augustine, Bp. D. **H.H.**	Reparation.
29	F.	Beheading of St. John the Baptist.	Resoluteness.
30	S.	St. Rose of Lima, V.	Purity.
31	S.	**12th after Pentecost.**—St. Raymond Nonnatus, C.	Love for Mary.

Retreats for Men.

A retreat is a short time spent in consideration of the great business of life. It is spiritual stock-taking, that is, doing for one's immortal soul what every practical man does for his body, his home and his business. A retreat enables a man to find out what he is making and can make out of his life. He meditates on the great truths of life, makes a good Confession, and he most certainly comes away from the retreat with a soul lightened and rejoiced by a sense of freedom. Pope Pius X declared that these retreats were among the greatest agencies in the task of "restoring all things in Christ."

These retreats are now held in all parts of America. In New York, a short while ago, a man who was making a week-end retreat, remarked to the Reverend Director, "Father, women ought to make these retreats. I know one woman that needs one—my wife!" He was informed that retreats for women had been going on long before they were started for men, and that it was their success which caused the beginning of retreats for men.

Confession.

Some people find it very hard to go to Confession. This trouble which it causes them can be offered up to God in partial reparation for their sins and God will accept it. It is well to recall that Confession was instituted by our Saviour because He loved us and knew Confession to be good for us. As it is a Sacrament, we receive grace when we go to Confession, and this grace helps us in the future to live in accordance with the adorable will of God.

Before Confession, in addition to a diligent examination of our conscience and a thorough realization of our guilt, we should consider these supernatural motives,—the foulness of sin, the danger of perdition and the goodness of God. Neglect of these preliminaries makes our Confession somewhat insincere. The statement of our sins should be a real self-accusation, made with shame and confusion at our ingratitude, sensuality, infidelity, rebellion. Some people seem to forget that it is necessary to make up their minds, with the help of God's grace, not to commit these sins again. We shall never correct a single fault of which we are not heartily ashamed. Our contrition will always be proportioned to our shame and confusion, and the more intense our contrition, the more thorough will be our amendment.

"A man who governs his passions is master of the world. We must either command them or be enslaved to them. It is better to be the hammer than the anvil."—*St. Dominic.*

"Great graces are the mountain-chains thrown up by the subterranean heavings of pain."—*Faber.*

"Less *time* than *courage* is required to make a saint."—*Olivaint.*

SEPTEMBER, 1924

DAYS.		FEASTS AND PATRONS.	DAILY PRACTICES.
1	M.	St. Giles, Ab.	Perseverance.
2	T.	St. Stephen, K. C.	Vigilance.
3	W.	St. Serapia, V. M.	Meekness.
4	Th.	St. Rosalia, V. **H.H.**	Persevering prayer.
5	F.	**First Friday.**—St. Lawrence Justinian, Bp. C. **1st D.**	Almsgiving.
6	S.	St. Onesiphorus, M.	Serenity.
7	**S.**	**13th after Pentecost.**—St. Regina, M.	Fortitude.
8	M.	Nativity of B.V.M.—St. Adrian, M. **A.I.**	Purity.
9	T.	St. Peter Claver, S.J., C.—St. Gorgonius, M.	Fasting.
10	W.	St. Nicholas of Tolentino, C.—Bl. Charles Spinola and Comp., S.J., MM.	Benignity.
11	Th.	SS. Protus and Hyacinth, MM. **H.H.**	Firm faith.
12	F.	The Holy Name of Mary.—St. Guy, C.	Hatred of superstition.
13	S.	St. Maurilius, Bp. C.	Energy.
14	**S.**	**14th after Pentecost.**—Exaltation of the Holy Cross.	Sign of the Cross.
15	M.	The Seven Dolors.—St. Catharine of Genoa, W.—St. Nicomedes, M. **Pr.**	Right intention.
16	T.	SS. Cornelius P., and Cyprian, Bp., MM.	Devotion to the Holy See.
17	W.	*Ember Day.*—Stigmata of St. Francis of Assisi.	Love of the cross.
18	Th.	St. Joseph of Cupertino, C. **H.H.**	Chastity.
19	F.	*Ember Day.*—St. Januarius, Bp. and Comp. MM.	Endurance.
20	S.	*Ember Day.—Vigil.*—SS Eustachius and Comp. MM.	Trust in God.
21	**S.**	**15th after Pentecost.**—St. Matthew, Ap. **C.R.A.I.**	Surrender to grace.
22	M.	St. Thomas of Villanova, Bp. C.—SS. Maurice and Comp., MM.	Spirit of martyrdom.
23	T.	St. Linus, P. M.	Pure intention.
24	W.	Our Lady of Ransom.	Charity.
25	Th.	St. Firmin, Bp. M. **H.H.**	Zeal for souls.
26	F.	SS. Cyprian and Justina, MM.	Good example.
27	S.	SS. Cosmas and Damian, MM.	All for Jesus.
28	**S.**	**16th after Pentecost.**—St. Wenceslaus, K. M.	Devotion to the Bl. Sacr.
29	M.	Dedication of St. Michael, Archangel. **Pr.**	Devotion to the Angels.
30	T.	St. Jerome, C. D.	Study of the Gospels.

The Promoter.

The vigor and growth of the Apostleship depends on the Reverend Local Director and his assistants who are called "Promoters." Every Catholic who is willing to do the work may become a Promoter. They get the names for registration, care for the different bands, one of which containing ten or fifteen Associates is assigned to each Promoter, and distribute each month the *League Leaflet* to each Associate. Their duties are explained in detail in the *Handbook* which should be read carefully. Our Lord promises that those who shall promote devotion to His Sacred Heart shall have their names *written in His Heart, never to be blotted out.*

You may become a Promoter by telling the Reverend Director of the Centre in your parish that you are willing to get ten persons to take the First Degree of the League. He will gladly receive you as a Promoter. If there is no Centre in your parish ask to be authorized by a Director elsewhere. By recruiting among your fellow-parishioners you may create a desire to have a Local Centre in your own parish. Many Centres owe their foundation to the zeal of Promoters.

The Teacher's Trouble.

Ask any school teacher what she thinks of the indulgent mother. She will tell you that home indulgence is responsible for most of the lateness and absence, ignorance and impudence she finds in her pupils. Because Johnnie does not want to go to school, mother permits him to stay home and then gives him the atrocious example of writing a note asking the teacher to excuse him because "he was sick!" The child does not want to study. Mother yields to his request, entreaty or tears and sends another mendacious excuse because the home-work is wanting. Yet, she insists that her child be promoted. She forgets or ignores his record for absence, his monthly reports and his examinations. With fire in her eye and rage in her heart she demands her rights and does all she can to force teachers to violate rules and act against their conscience. She will not have her child disgraced just because he could not answer a few stupid questions!

Indulgence perverts the nature of the child. He knows that his weak or foolish mother has made him a moral cripple and an intellectual pauper. He resents it and resentment makes him bitter. That bitterness condemns to a back room or home for the aged many a mother whose omissions have simply spoiled her children. They reap what they sow. The spoiled child does not think right. He has no affection. Too late she learns, as did King Lear:

> "How sharper than a serpent's tooth
> It is to have a thankless child!"

Dearest Lord, teach me to be generous, teach me to serve Thee as Thou deservest. To give and not to count the cost, to fight and not to heed the wounds, to toil and not to seek for rest, to labor and not to seek reward, save that of feeling that I do Thy will. *St. Ignatius.*

OCTOBER, 1924

DAYS.		FEASTS AND PATRONS.	DAILY PRACTICES.
1	W.	St. Remigius, Bp. C.	Freedom from pride.
2	Th.	Holy Guardian Angels. **H.H.**	Devotion to the Guardian Angels.
3	F.	**First Friday.**—St. Gerard, Ab. **1st D.**	Guard of the eyes.
4	S.	St. Francis of Assisi, C. F. **Pr.**	Poverty of spirit.
5	**S.**	**17th after Pentecost.**—SS. Placidus and Comp., MM.	Walking before God.
6	M.	St. Bruno, C. F.	Recollection.
7	T.	Most Holy Rosary.—St. Mark, P. C.	Zeal.
8	W.	St. Bridget of Sweden, W. **B.I.**	Devotion to the Passion.
9	Th.	SS. Denis and Comp., MM. **H.H.**	Self-restraint.
10	F.	St. Francis Borgia, S.J., C.	Detachment.
11	S.	St. Gummar, C.	Peace in families.
12	**S.**	**18th after Pentecost.**—St. Wilfrid, Bp. C.	Strength of character.
13	M.	St. Edward, K. C.	Conformity to God's will.
14	T.	St. Callistus, P. M.	Contributing to churches.
15	W.	St. Teresa, V. **Pr.**	Obedience to confessors.
16	Th.	St. Gall, Ab. **H.H.**	Piety.
17	F.	St. Margaret Mary Alacoque, V.—St. Hedwiges, W.	Devotion to the Sacred Heart.
18	S.	St. Luke, Evangelist.	Good use of talents.
19	**S.**	**19th after Pentecost.**—St. Peter of Alcantara, C. **C.R.**	Esteem of penance.
20	M.	St. John of Kenty, C.	Hidden sanctity.
21	T.	St. Hilarion, Ab.—SS. Ursula and Comp. MM.	Dread of sin.
22	W.	St. Mary Salome.	Adoration.
23	Th.	St. Verus, Bp. C. **H.H.**	Gratitude to God.
24	F.	St. Raphael, Archangel.	Invocation of Angels.
25	S.	SS. Chrysanthus and Daria, MM.—SS. Crispin and Crispinian, MM.	Resignation.
26	**S.**	**20th after Pentecost.**—St. Evaristus, P. M.	Fortitude.
27	M.	*Vigil.*—St. Frumentius, Bp. C.	Good will.
28	T.	SS. Simon and Jude, App. **A.I.**	Faith.
29	W.	St. Narcissus, Bp. C.	Fear of judgment.
30	Th.	St. Alphonsus Rodriguez, S.J., C. **H.H.**	Humility.
31	F.	*Vigil. — Fast Day. — Abstinence.* — St. Quinctinus, M.	Conquest of pain.

The Rosary.

The Joyful Mysteries are said on Mondays and Thursdays, the Sorrowful Mysteries on Tuesdays and Fridays, and the Glorious Mysteries on Sundays, Wednesdays and Saturdays.

Joyful Mysteries.....*Spirit of Holy Joy.*

1. Annunciation .....Humility
2. Visitation .....Fraternal Charity
3. Nativity .....Spirit of Poverty
4. Presentation of the Child Jesus in the Temple.....Obedience
5. Finding of the Child Jesus in the Temple.
   Love of Jesus and of His Holy Services

Sorrowful Mysteries...Spirit of Compassion and Contrition.

1. The Agony in the Garden.....Fervor in Prayer
2. The Scourging at the Pillar.....Penance
3. The Crowning with Thorns.....Moral Courage
4. The Carriage of the Cross.....Patience
5. The Crucifixion.....Self-sacrifice for God and our Neighbor

Glorious Mysteries.....Spirit of Adoration and Faith.

1. The Resurrection .....Faith
2. The Ascension .....Hope
3. The Descent of the Holy Ghost.....Love and Zeal for Souls
4. The Assumption of the B. V. M into Heaven.....Filial devotion to Mary
5. The Coronation of the B. V. M. in Heaven.....Perseverance

Anima Christi.

Soul of Christ, sanctify me:
Body of Christ, save me:
Blood of Christ, inebriate me:
Water from the side of Christ, wash me.
Passion of Christ, strengthen me:
O good Jesus, hear me:
Within Thy wounds hide me:
Permit me not to be separated from Thee.
From the malignant enemy defend me:
In the hour of my death call me,
And bid me come to Thee,
That, with Thy saints, I may praise Thee
For ever and ever. Amen.

Three hundred days' Indulgence each time; Pius IX., Jan. 9, 1854.

How pleasing to the Heart of Jesus are those who visit Him often, and who love to keep Him company in the church, where He dwells in His Sacrament! *St. Alphonsus Liguori.*

NOVEMBER, 1924

DAYS.		FEASTS AND PATRONS.	DAILY PRACTICES.
1	S.	**All Saints.**—(*Day of obligation.*) **A.I.**	Desire of sanctity.
2	S.	**21st after Pentecost.**—St. Marcian, C.	Humility.
3	M.	**All Souls.**—St. Hubert, Bp. C.	Prayer for the dead.
4	T.	St. Charles Borromeo, Bp. C.	Reform of life.
5	W.	SS. Zachary and Elizabeth.	Fidelity.
6	Th.	St. Leonard, C. **H.H.**	Love of solitude.
7	F.	**First Friday.**—St. Florence, Bp. C. **1st D.**	Zeal.
8	S.	St. Godfrey, Bp. C.	Poverty.
9	S.	**22d after Pentecost.**—Dedication of the Lateran Basilica.	Respect for churches.
10	M.	St. Andrew Avellino, C.	Preparation for death.
11	T.	St. Martin, Bp. C. **Pr.**	Love of the poor.
12	W.	St. Martin I., P. M.	Love for the Faith.
13	Th.	St. Stanislaus Kostka, S.J., C.—St. Didacus, C.—St. Brice, C. **H.H.**	Love of purity.
14	F.	St. Josaphat, Bp. M.—St. Malo, C.	Control of the passions.
15	S.	St. Gertrude, V.	Good reading.
16	S.	**23d after Pentecost.**—St. Edmund, Bp. C. **C.R.**	Mortification.
17	M.	St. Gregory, Wonder-worker, Bp. C.	Preaching.
18	T.	Dedication of the Basilicas of SS. Peter and Paul. App.	Divine praise.
19	W.	St. Elizabeth, Q. W. **Pr.**	Humility.
20	Th.	St. Felix de Valois, C. F. **H.H.**	Freedom from sin.
21	F.	Presentation of B. V. M.	Care of vocation.
22	S.	St. Cecilia, V. M.	Trust in God.
23	S.	**24th after Pentecost.**—St. Clement I, P. M.	Courage in trial.
24	M.	St. John of the Cross, C.	Perseverance.
25	T.	St. Catharine, V. M.	Religious instruction.
26	W.	St. John Berchmans, S.J., C. (*Patron of Altar Boys.*)—St. Sylvester, Ab.—St. Peter, M.	Order.
27	Th.	St. James Intercisus, M. **H.H.**	Fortitude.
28	F.	SS. Stephen and Comp., MM.	Veneration of images.
29	S.	*Vigil.*—St. Saturninus. Bp. M.	Courage in temptation.
30	S.	**1st of Advent.** **A.I.**	Activity as Promoter.

All Souls' Day.

In virtue of a decree of the Congregation of the Holy Office, June 25, 1914, a Plenary Indulgence may be gained in favor of the Holy Souls by visiting a church on All Souls' Day, November 2. The following points should be carefully noted in respect to this Indulgence:

1. Confession and Communion are required.
2. The visit may be paid to any church, or to any public or semi-public oratory, such as the Chapel of the Poor Clares.
3. During the visit prayer must be said for the souls in Purgatory and for the intentions of the Holy Father.
4. The Plenary Indulgence must be applied to the souls in Purgatory for whose benefit alone the grant is made by the Sovereign Pontiff.
5. The Indulgence may be gained as often as the visit is made on All Souls' Day.
6. The time for gaining this Indulgence begins on November 1 at noon and extends to midnight on November 2.

For Thee!

O Sacred Heart! O Heart of love!
Inflamed with love for me,
My heart doth pine
To be like Thine,
Inflamed with love of Thee!

O bleeding Heart! O broken Heart!
Whose Blood was shed for me,
Grant me this boon
That my heart soon
May bleed for love of Thee!

O glorious Heart! O Heart adored,
Of love and power Divine,
To Thee I pray
By night and day,
My heart in Thine enshrine.

J. P. C.

We have to account to Almighty God for the immortal soul He has given us. We cannot shirk this responsibility or shift it to another. What we must do is to look it steadily in the face and square our conduct by what it requires of us. *M. M. Loyola.*

The young should hold fast to what truth they know! They should be suspicious of plausible novelty; they should be able to doubt, to question, to hold back even when they *cannot refute*, and they should be firm and courageous in acting on what they know to be true. *Bishop Hedley.*

DECEMBER, 1924

DAYS.		FEASTS AND PATRONS.	DAILY PRACTICES.
1	M.	St. Andrew, Ap.—St. Eligius, Bp. C. **A.I.**	Probity.
2	T.	St. Bibiana, V. M.	Perseverance.
3	W.	St. Francis Xavier, S.J., C. (*Patron of the Apostleship of Prayer.*)	Fear of judgment.
4	Th.	St. Peter Chrysologus, Bp. D.—St. Barbara, V. M. **H.H.**	Zeal.
5	F.	**First Friday.**—St. Sabas, Ab. **1st D.**	Silence.
6	S.	*Vigil.*—St. Nicholas, Bp. C.	Care of children.
7	S.	**2d of Advent.**—St. Ambrose, Bp. D.	Loyalty to the Church.
8	M.	**Immaculate Conception of B. V. M.** (Patronal Feast of the U.S.A.)—(*Day of obligation*). **A.I, 1st D.**	Esteem of Baptism.
9	T.	St. Leocadia, V. M.	Desire of Heaven.
10	W.	St. Melchiades, P. C.	Good works.
11	Th.	St. Damasus, P. C. **H.H.**	Hatred of schism.
12	F.	Our Lady of Guadalupe.	Fervor.
13	S.	St. Lucy, V. M. **Pr.**	Purity.
14	S.	**3d of Advent.**—St. Spiridion, Bp. C.	Simplicity.
15	M.	St. Valerian, Bp. M.	Love of the altar.
16	T.	St. Eusebius, Bp. M.	Asceticism.
17	W.	*Ember Day.*—St. Lazarus, Bp. C.	Love of Christ.
18	Th.	St. Auxentius, Bp. C. **H.H.**	Hope.
19	F.	*Ember Day.*—St. Nemesion, M.	Good example.
20	S.	*Ember Day.—Vigil.*—St. Dominic, Ab.	Freedom from sin.
21	S.	**4th of Advent.** **C.R.**	Fear of presumption.
22	M.	St. Thomas, Ap. St. Zeno, M. **A.I.**	Courage.
23	T.	St. Servulus, C.	Resignation.
24	W.	*Vigil.—Fast Day.—Abstinence.*—St. Delphinus, Bp. C.	Vigilance.
25	Th.	**Christmas.**—Our Lord's Birth.—(*Day of obligation*). **H.H.**	Love of Jesus Christ.
26	F.	St. Stephen, First Martyr.	Presence of God.
27	S.	St. John, Evangelist **A.I. Pr.**	Love of the Sacred Heart.
23	S.	**Within Octave.**—Holy Innocents, MM.	Submission to God.
29	M.	St. Thomas a Becket, Bp. M.	Defence of the Church.
30	T.	St. Sabinus, Bp. M.	Constancy.
31	W.	St. Sylvester I, P. C.	Love of the poor.

Three Points of View.

IT was a delightful morning in September. The rain, which had been falling all night, had entirely ceased, leaving the air brisk and cool. On the broad veranda of the Hotel de la Syrene, Sorrento, sat Mrs. John Russell-Crawford utterly oblivious to the truly beautiful Italian scenery that lay before her. She was thinking of a little incident which had occurred at a dinner given the night before by Herbert Townsend of New York. It chanced that Miriam Johnson, the principal object of Mrs. John Russell-Crawford's thoughts, was sitting in her mother's room in the hotel, thinking of the same things as Mrs. Russell-Crawford, but with thoughts that were far different from those of that estimable lady. Herbert Townsend, a fine, manly young fellow, whose father had sent him on a six months' trip through Europe after his graduation from Yale College, was striding up and down his room, his pipe between his teeth. His thoughts would make very interesting reading, but just at present, the paragon of self-satisfied perfection who is seated in the large rocking chair on the spacious veranda absolutely insists on being heard, so we had better humor her by hearing her side of the story immediately.

Mrs. John Russell-Crawford

"From the every first I have instinctively anticipated some such event as that of last night. I frankly acknowledge, however, that it never for an instant entered my mind that Miriam Johnson would show such incomprehensible lack of common sense. Mr. Herbert was actually falling in love with her, in spite of her decidedly antiquated ideas on religious decorum. Her inexplicable conduct last night, however, must have destroyed her chances forever. It happened in this way: After a little dance given by several of the officers of the English squadron, we all returned here for dinner. Miriam, who was sitting beside Mr. Herbert at the head of the table, refused to eat any chicken, of which she had told me she was particularly fond, and I expostulated with her, rather loudly, perhaps. We Russell-Crawfords have always been noted for our plain common sense, and I half suspected that this was merely one of her foolish religious scruples. Only the Sunday before last she refused to go with us on a little trip which Mr. Herbert had arranged, and her only excuse was that if she went she would miss Mass. Such things may be all right when one is at home, but when one is traveling one should yield to common opinion. "When in Rome," you know, "do as the Romans do." So last night I urged her to eat, and the first thing I knew the whole table was watching us. The girl got outrageously red, and actually ended by making a little speech, declaring that as it was Friday she could not eat meat. Imagine it! With those officers present, and at Mr. Herbert's dinner, too! Carrying out old-time ideas as far as that is utter insanity. I could see that Mr. Herbert was very much surprised and even offended, but being a perfect gentleman, he pretended not to mind it. I would like to give Miriam's mother a piece of my mind. To allow a girl of today to grow up with such antiquated notions is absurd. The young

man's eyes are now opened, and I really cannot blame him if he has nothing more to do with her. I am extremely vexed at such an outcome to their little affair. Well, the only thing I have to say, and the very last word I intend to utter on the subject is that it is an abominable shame!"

Miriam Johnson.

"What did he think of me? Yet if I had been sure that it would result in his never speaking to me again, I would have acted in exactly the same way. Mrs. Russell-Crawford made it extremely difficult for me to explain, for among other things she declared that one of her best friends at home, who is a Catholic, had frequently eaten meat at her house on Friday. Think of it! A woman who should have been a Catholic!

"Mother and I met Herbert Townsend two months ago in London, and strange to say, we have almost invariably gone to the same places ever since. I am positive that he is the finest man I have ever met, yet I have steeled my heart against him from the very first, for I knew that he was a Protestant. Oh, if it were not for that, perhaps—! He is so kind, so good, so noble! Yet I suppose he now thinks me to be what Mrs. Russell-Crawford called me, 'an old-fashioned feminine fanatic!'

"It was not easy to speak before them all, last night, but I felt it was my duty to do so, and I thank God, come what may, that I was true to my Church and to myself. Yet, what is Herbert thinking of me?"

Herbert Townsend.

"Miriam! I can see her now as she looked last night, her eyes blazing, her whole being on fire, speaking in defense of her religious practices. It was a very hard thing to do, I know. To face cynical Bob Taylor, not to mention the half-hidden smiles on the faces of the other officers, took courage. If she had only known what it meant to me! While I was at Yale I felt strangely drawn towards the Catholic Faith, and as Dad had no objection I would undoubtedly have joined that Church had it not been for the conduct of one of the members of my club at school. The fellow was a Catholic, and I made the great mistake of judging his religion by his actions.

"For the last two months I have followed the Johnsons from place to place just to be near Miriam. She was a girl whom I knew, my father would be glad to welcome home as his daughter. There was only one objection—her religion. I thought, however, that this would prove no great obstacle. The actions of that fellow at school had convinced me that Catholics, at least educated Catholics, hold one religion to be about as good as another. How my ideas have changed these last two months! Not once during that time has Miriam missed the least religious duty. Little by little, the old longings to know the truth, to become a Catholic, have crept into my soul. When she refused, the Sunday before last, to go on the little trip I had arranged for her sake, because she had to go to Mass on that morning, I was almost vanquished. Her refusal meant much to me. It showed me plainly not only that I loved her, not only that I respected and honored her above all other women, but that I had learned to respect and honor her religion also.

"At the dinner last night, my last doubt vanished. Her noble vindication of her conduct as a Catholic, made me bow my head and vow that henceforth her religion should be my religion, for at that instant the grace was given me to see clearly that the Roman Catholic Church was the true and only Church of God. How much I owe to Miriam! Please God I may be made worthy of winning her, and of becoming a member of that great Church whose valiant champion she has ever been."

The Morning Offering.

Years ago I spent a short time in a monastery. Kneeling in its chapel one day, I found there a pious book, and in it a little piece of paper on which I read a great truth which would perhaps be sought in vain in the dusty ponderous tomes of many a highly-prized library. You imagine, no doubt, that I read there the weighty words of some world-renowned philosopher, or the pregnant saying of some Heaven-inspired writer. No, what I found was nothing more than a plain little picture, which I saw but for a few minutes, but which I shall never forget. On a bench all alone—as he no doubt thinks—sits a little lad. I should think it was not long since he went to school for the first time. His left hand holds a slate, and his right a well sharpened pencil. It is plain he is trying to copy the numbers which his teacher has written for him on his slate. But whether the child is thinking of home or of his playthings, I know not; the fact is, he seems to know only one figure: he labors and toils and writes only—zeros. Already he has written a whole line full. And now the child's Guardian Angel, who stands unnoticed behind him, traces with a long pencil before that full row of zeros, a large 1. Below is this rhyme which the Angel is whispering into the ears of the little boy:

Before the zeros put a *one,*
Else all together will make none.
That is, each thought and word and deed
A *good intention* should precede.
This is the best arithmetic.

Learn then, and put in practice this great lesson of a good intention:

For God alone begin your daily toil,
For love of God bear ev'ry cross and pain.

Those who belong to the First Degree of the League of the Sacred Heart sanctify every thought and word and deed of the day by their *Morning Offering.* These things which might, otherwise, count as nothing in God's sight have become, because of the Morning Offering, a great Heavenly treasure.

"Education without religion, is as treacherous and frail a support to civilization as the reed that pierces the hand of him who leans upon it."

"Bloody" Mary and "Good" Queen Bess.

Mary was Queen of England from 1553 to 1558, Elizabeth from 1558 to 1603. History, as it has been usually written since the Protestant Rebellion, has painted Mary as a cruel, blood-thirsty woman, who, through her fanatical zeal for the "Romish" Church, murdered many peaceful, religious Protestants in her attempt to kill off Protestantism. Elizabeth, on the other hand, is praised extravagantly as a model queen. Now Elizabeth was the real foundress of the English Church, and it was her vigorous reign which secured the new possessors in their titles to the property of the Catholic Church, which had been stolen during the reigns of Henry VIII and Edward VI. It was, then, the interest of all who had joined the new Anglican Church, and especially of the many Englishmen who had been enriched by the change in religion to make every effort to blacken Mary and to exalt Elizabeth.

Let us make a brief comparison of these sister-queens. Mary restored the Catholic Church in England where it had existed for hundreds and hundreds of years; Elizabeth again destroyed it. Both resorted to measures of severity; Mary for three years, Elizabeth during the forty-four years of her reign. Mary remained a Catholic in spite of persecution during her father's and brother's reigns, in spite too of the fact that it seemed as if she was giving up all chance of ascending the English throne because of her religion. Elizabeth conformed backwards and forwards according to the promptings of her own interests or policy. She adopted the religion of her father during his reign, of her brother during his reign; she became a Catholic under her sister, and after Mary's death she became a Protestant. At her coronation she swore to maintain the Catholic religion, yet within a month she began to destroy it in England.

Both Mary and Elizabeth persecuted. Mary's persecution originated in a treasonable conspiracy to exclude her from the throne; Elizabeths persecution was begun without any provocation whatsoever. Mary persecuted a small minority of her subjects, and she began the persecution reluctantly notwithstanding reiterated provocations and two rebellions; Elizabeth persecuted the vast majority of her subjects, robbing the Church and the ancient families of England of the property and the religious rights which had been secured to them by a tenure of nearly a thousand years.

The Protestant author, Macaulay, writing of the Anglican Rebellion in his "Review of Hallam's Constitutional History" says, "Here zeal was the tool of worldliness. A king whose character may be best described by saying that he was despotism itself personified, unprincipled ministers, a rapacious aristocracy, a servile parliament—such were the instruments by which England was delivered from the yoke of Rome. The work begun by Henry, the murderer of his wives, was continued by Somerset, the murderer of his brother, and completed by Elizabeth, the murderer of her guest."

Humility amidst honors is the very honor of honor and the dignity of dignity itself.—*St. Bernard.*

A Young Hypocrite.

THIS way, Father," said Sister Ambrosia, bowing me into one of the wards of St. Vincent's Hospital.

A glance about the room, and I needed no words of introduction to discover the object of my visit. I had received word that morning that a very small boy with a very large head was seriously sick, and that he had asked most earnestly to see a priest. Now there was only one boy in the ward; and, young and inexperienced as I was, I could single out a boy in a group of men, even without the distinguishing characteristic of a very large head.

He was lying back on his bed, this little lad of eight years, his wan face pretty, gentle, eager and expressive. There were dark rings about his eyes; and as I drew near he put aside a little red book and coughed. I knew that cough. How sad to hear it from one whose every limb and pulse should be alive with the buoyancy of happy youth!

He reached out a thin, wasted hand to me, and his eyes shone with pleasure and reverence.

His quick movement caused the red book to fall to the floor. I picked it up, and, as I replaced it beside his pillow, I observed that it was Father Faber's "Tales of the Angels."

"Ah, my little man," I said, "so you're not too ill to read."

"No, Father," he answered in a voice that was pitifully weak and hollow. "It's about the angels, Father. I like to read about them; especially now."

"Why now?" I inquired.

"Because, Father, they say that maybe I'm going to die. And, of course, I'm anxious to—to feel at home, if I get a chance to go—"

The little man broke into a cough here, and finished his sentence by pointing a slight finger towards the sky.

Seating myself beside him, I put him a few questions with a view to finding out his knowledge of the Catechism. I was really astonished at his answers.

"Willie," I said presently, "if you die, do you know who is to be your Judge?"

"Jesus Christ." His voice sank into a reverential whisper.

"And wouldn't it be nice, were you to receive Him now that you are alive, into your heart—not as your Judge, but as your dearest Friend, as your fondest Lover, as the Author of all grace?"

Willie sat bolt upright, and his face flushed into the semblance of joyous health.

"O Father," he cried, "do you mean to say I can make my First Communion?"

(This whole incident took place some years ago, before the Decree about early Communion for children).

"I do, Willie."

"Me, a little bit of a fellow only eight years old?"

"That's just what I mean, and so, Willie, you must get ready now for the happiest day of your life."

"When shall it be, Father?"

"Let me see: today is Monday. Suppose we say next Friday. It is the First Friday, the day of all the month when the Sacred Heart is most generous."

The little lad sank back upon his pillow, and his wan face, still touched with the flush, spoke exceeding happiness.

"Here," I continued, handing him the Badge of the Sacred Heart, "wear this, my dear boy."

He took the Badge, pressed it tenderly to his lips, and then blushed for his want of reticence. In the matter of piety, American boys are reticent; thereby hangs many a tale, many a sad misunderstanding.

"Now, Willie," I continued, "wear that on your breast, and ask the Sacred Heart to cure you."

"I'd rather not, Father; not just yet, Father. *Please,* Father, not just yet."

"Why? Do you wish to die?"

"I don't care for that, Father: but I don't want to be cured; I want to make my First Communion."

There was a boy for you! He feared, that were he to recover he would be obliged to wait before receiving his God.

I checked a smile, gave him my blessing and departed.

Once or twice during the week, it seemed to me that Willie was growing better. I expressed this opinion to him on Thursday. Willie at once became exceedingly disturbed.

"Oh, Father, is there any danger of my getting well?"

"There is no immediate danger," I answered gravely.

Then I heard the little fellow's Confession, and left the room feeling as though I had been walking with God.

On Friday morning, I came with the Blessed Sacrament. Willie looked troubled, fearful, as he kneeled beside his bed.

"Father, I can't do it."

"Why?"

"I—I'm a hypocrite, Father; it's no use." The little man's eyes filled with tears.

"What's your trouble, Willie?"

"Father, everything is wrong. I'm getting well—I know I am. I knew it yesterday. The doctor said I was out of danger; and I—I couldn't tell you. The Sister said I didn't have to. Oh, it's too bad. I do wish I was dying."

"Willie, listen to me," I said sternly. "You may possibly be out of danger; but it is not certain. The doctor is not so sure as he makes out to be: I've seen him myself. Now say a little prayer. I tell you in the name of our Lord that He wishes to come to you now."

Willie was obedient. His trouble was gone at once, and a few minutes later the eyes were closed, and the little hands clasped, and the radiant soul uplifted in that sweetest commune given to mortal man.

Willie's apprehensions were just: he *did* recover and bore the affliction quite cheerfully. Indeed, once he had made his First Communion, he prayed to that end.

To-day Willie is as rosy of cheek and as round of limb as any boy is expected to be. He is now captain of the "Flyaway Club" of St. Joseph's College.

Whenever I meet him, I salute him with: "Hello! little hypocrite."

Willie laughs gaily, and the boys, who revere him as a little saint, wonder what I mean.

Father Francis J. Finn, S.J., in
The Pilgrim of Our Lady of Martyrs.

Isaac Jogues.

AURIESVILLE, now so fair and green, was, many years ago, the scene of an agony similar to that of Gethsemane. This smiling ravine was the torturing place of a very dear servant of God. This sod, like that of Gethsemane, has tasted holy blood, it has drunk deeply from a martyr's veins, it has been saturated with the life-blood of Isaac Jogues. Here it was—on this hill—that Isaac Jogues ran the awful gauntlet and sank in his own blood.

It is hard to believe that this quiet spot along the Mohawk Trail, so near to populous cities, at one time beheld the wild dance of infuriated savages, rang with the war-cries of red-men, throbbed to the dread beat of the tom-toms! Why this uproar? Look over there and see that silent figure tied to a stake quietly praying amid the darkness. He is the cause. His Gethsemane has begun. Christ heard no sound on the Mount of Olives except His own cry of anguish and the strengthening voice of the Angel. Isaac Jogues, amidst his pains, is deafened by the yells of his captors, and full of fear are the prayers he murmurs as the camp-fires blaze through the night. The hours drag on,—the fires burn low,—but the chalice at his lips seems as full as ever.

Suffering has always won a great reward from the Heart of Christ and the greater the suffering, the greater the reward. When to physical affliction, a mental agony is added, the greatest height of woe is reached. The wildness and weirdness of naked Indians in the frenzy of their war-dance, the constant beat of many drums whose strokes were like so many hammer blows, the expectancy of a horrible death—all these oppressing the mind, while at the same time the body itself cut and bleeding, the wounds uncared for, the pressure of bonds on arteries struggling to perform their work, the torment of an unbearable position—all these mingling in a confused manner with the mental distress gradually bringing on a dazed condition,—how could any man endure such suffering? Just as the angel showed Christ in the Garden the fruits of His agony, so the centuries rolled back in vision for Isaac Jogues. The Indian palisades were gone, the camp-fires blazed no more. In their place appeared the shrine at Auriesville and the bright flame of Faith ascending from thousands and thousands of hearts! This is what gave strength to Isaac Jogues.

"Suffering" called St. Patrick to Ireland. It was during sleep that this holy

man heard the call of "Suffering" coming through the lips of Irish children, —"O holy youth, come back to Erin and walk once more amongst us." Christ too felt the call of "Suffering" and He hastened to meet "It" in the Garden of Olives. Why did Isaac Jogues return to the land of his former sufferings? For the same reason. He could truly say, "I hear the call of 'Suffering'—let me go." Yes, he went to meet "Suffering." He came, he saw, he conquered!

To-day we honor this holy place in Auriesville—the battlefield of Isaac Jogues. This is the Ravine in which the vision of the Lord showed a gleaming edifice—the earthly reward of that victory. Where is that edifice? Time alone will rear it; but until you see that structure overlooking this Ravine know that Isaac Jogues has not yet met with justice from the land of his death. Here he fought heroically, here he conquered, here he fell mortally wounded. Will the blood of this martyr be the seed of a Church? What is your answer? *Frederick W. Blatchford, S.J.*

Fasting and Abstinence.

Pay strict attention to the letter of the Bishop of your diocese read in the churches at the beginning of Lent. Ask your confessor for an explanation where the matter is not clear to you.

For dispensations see your pastor or confessor and he will tell you what to do. Good reasons for seeking a dispensation would be bad health, weakness, laborious occupations, and so on.

To fast means to take only one full meal on the day assigned. Some food in the morning and evening may be taken provided the custom of the place where you are living be observed in regard to quantity and quality. Fish and meat may be eaten at the same meal. You may change the time of di[illegible] and supper to suit yourself. Meat may be eaten on a fast day, if the day is not also one of abstinence. If you have finished your twenty-first year, you must fast. If you are over fifty-nine, you don't have to fast.

Every week-day of Lent is a fast-day. Some are also days of abstinence. With the exception of Lent, no day is a fast-day which is not also a day of abstinence.

The law of *abstinence* forbids us to eat meat on the day assigned. On a day of abstinence, which is not a fast-day, you may eat three or more meals but you must not eat meat.

The law of abstinence *and* fasting, which means one full meal and no meat at it, must be observed on Ash Wednesday, Fridays and Saturdays of Lent, Ember Days, Vigils of Pentecost, Assumption, All Saints and Christmas. There may be special regulations in your diocese changing this rule about Fridays and Saturdays in Lent and allowing meat at one meal on certain days.

On Sundays or holydays, these laws, singly or together, do not bind, except when the holydays come in Lent.

Children who have completed their seventh year are bound by the law of abstinence from meat. This law of abstinence affects you as long as you live.

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"Suffer the Little Children to Come unto Me."

"He Went in with Them."

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"Not My Will, but Thine."

Christ, be

re. Pilate.

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"If Thou Hadst Known."

"Bearing His Own Cross."

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Three Score and Ten Years.

"The Road Home."

THE sun was shining brightly through the open doorway, though there was a cold touch in the wind's fingers; and the perfume of sweet, old-fashioned flowers came in with consoling breath to the man who still sat heavily, stupidly, as he had sat for hours that day, and the day before—deaf to neighbor's kindly voices, deaf to the endearing words of the little children who had hung about him lovingly, if timidly.

Mary, his wife was dead—dead—that was all that mattered. Was it three days since he had stood by her grave on the hillside, or three years? What could life tempt him with now? There was no more brightness in it for one so forlorn! He had not been the kind husband he might have been—aye, there was the sore that festered! He had never been behindhand in saying the bitter word, in bringing out the unmanly taunt which, God knew, she had never deserved.

He had sneered at her relatives, her friends, her religion, at everything she held dear—whenever and wherever it had suited him to do so—and now, now, she had passed away from his petty persecutions forever—passed, too, with the prayers and the litanies, fervently uttered above her, of the Church he had so long taken a pride in "hating."

He had knelt, and listened—because some "mysterious" influence had seemed to make him do both against his own deep-rooted prejudices and inclinations, and he had watched, wonderingly, the new beauty in the face of one long wearied out with the unequal fight that had been hers, and in which she was sinking, worsted. She had died with her hand in his, it is true; but her tired heart was already in Heaven ere her eyes had closed in death; and her last words had not been of aught more than the ultimate good of his soul and the children's. She had begged him to let the little ones be brought up in the Faith she had taught them, and then bade him come to her "by—the same—road Home."

Yes, that was all he had to remember now: "Come by the same road Home."

Mary had gone Home. Her road had not been his—he didn't know it—he didn't even want to find it—but, was there no other way? Her road was a good road—but, was not his too?

He stirred uneasily as he remembered the scoffing words of his companions down at "the workshops." How they had gloried in deriding and making little of the Catholic religion—with what zest they repeated every anecdote and joke they had heard repeated against it and its customs! And he had felt himself a fine fellow when Netherby and Holland patted him on the back for refusing to allow his children to go to Mass with their mother, and for refusing his wife the smallest share of his week's wages for fear she might "give it to the priests."

Ah, well, they had not been much comfort to him since she died!

His hands clenched as he thought of the remarks that must have been passed when they heard of the haste he had himself made at the last to bring

Father Howard to the dying bedside of the being he had, after all, loved best on earth. It would not be well for any of them to bring up the subject when he was back at work again! They must leave Mary's religion alone or he would have none of them.

A shadow darkened the garden pathway, as a big, sandy-haired man came towards him.

"I say, old fellow, rouse yourself! We all feel for your trouble up at the works, but we're awfully short-handed—two of the men are down with the influenza, and the boss isn't making things too pleasant for the rest of us. Fretting won't do any good. Brace yourself up, and come along with me."

McDougall rose slowly, reached for his hat, and without a word followed Netherly to work—the best panacea for suffering soul and heart. When he returned to the desolate house, where the kindly woman next door had prepared the evening meal, his manner was composed, and he spoke in his ordinary tones. His two little girls, Lucy and Agnes, cleared away the tea-things, when the simple meal was over, and "washed up," silently casting many a quick glance from their intelligent blue eyes at "Dada," the while they wondered whether any interference was to be made with their usual evening devotions.

They slipped away to their bedroom at bed-time, and were on their knees when the door quietly opened and their father stood looking down upon them, a strange expression upon his face.

The children's hands went swiftly under the pillow for a second.

"What are you hiding there?" he asked hoarsely.

The braver of the two girls answered quietly, though she was trembling, "Only our rosaries, father! Mother gave them to us."

"Then why do you hide them, if she did? And what do you mean by using them when you are saying your prayers? Show them to me!"

Agnes placed the blue rosaries in his rough hands, while tears of fear stood in Lucy's eyes. Would he burn them as he had once threatened to do if he found such "a Popish thing" in the place?

The father fingered them gently, and, to all seeming reverently enough.

"What did your mother teach you about them? Come out to the fire and warm yourselves, and you can explain them to me—if you really know what you use them for."

His voice had grown harsh and suspicious; but the children obediently followed him, and to Lucy, being her father's favorite child, it was left to teach him, in her guileless way, the meaning of the five Sorrowful Mysteries.

Agnes would have stopped at that, though her father appeared to be deeply interested; but Lucy's prattling voice took up the Joyful Mysteries, and was allowed to go on uninterruptedly till she reached the Mystery of the Assumption of our Blessed Lady.

There she was sharply questioned and told she "was talking nonsense," that the Mother of our Lord had to die, and her body mouldered in the grave the same "as any other woman's"—and he shuddered, thinking of the grave-yard on the hillside.

Lucy paused, and cast a frightened look at Agnes.

"But it wouldn't be right, daddy, if God's own Mother were to be treated like that when she had never done even one wrong thing! Look at the little picture in Mummy's prayer-book, where all the darling little angels are around her as she is being taken up to Heaven! And look at the stars around her head, and the moon at her feet—and, oh, how lovely and sweet and holy her face is!—she had to be like that because Jesus was her Son. And, father, where they had laid her when she died, there was only found beautiful white lilies—to show us how pure she was, and to teach us to be as like her as we can!"

John McDougall listened dreamily, yet intently, but showed no outward sign of what he thought.

After a moment or two, he said, with a sigh:

"Finish your prayers here in the warmth—and never mind me."

Lucy's rosary was still between his fingers when the children were fast asleep in their beds.

"I'll let them go their road," he murmured; "I won't break my word to the poor lass—and, some day, maybe, I may find these little beads are stepping stones on my road Home!"

True conversions do not take place quickly, for human nature has its hard and obstinate spots as well as its occasional soft ones, but when John McDougall found how false had been his ideas about Catholic practices, little by little the veil fell from his eyes till the day came when, standing in his accustomed place at his work, he was able to silence forever the jibing voices which were insulting the Catholic Faith, by the utterance of two terse sentences: "I am a Catholic, too, boys—and I am proud of the fact."

The Feast of the Assumption of Our Lady had been the last occasion on which Mary McDougall had knelt in her parish church, praying fervently, as she had ever prayed, for the grace of her husband's conversion. And it was on the same beautiful Feast-Day that her prayer was answered, and the father of the children she had devoutly reared, was received into the Church which delights to honor her whom God Himself so much honored.

Our Lady of the Assumption and Queen of the Angels, pray for us!—and enlighten with thy heavenly loveliness the dark places of our lives!

Marion Miller Knowles, in
The Australian Messenger.

Holy Communion.

In Holy Communion we reverse, in some sort, that token of love and friendship which passed between Jesus and St. John at the Last Supper; for there the disciple leaned upon his Master's bosom, but here the Lord condescends to repose in the breast of His unworthy servant. Oh, how pure and brightly clean should we keep the couch on which He thus deigns to rest!

Cardinal Wiseman.

A Novena to the Sacred Heart of Jesus.

O Divine Jesus, who hast said: *"Ask and you shall receive; seek and you shall find; knock and it shall be opened unto you,"* behold me prostrate at Thy feet. Animated with a lively faith and confidence in these promises, dictated by Thy Sacred Heart and pronounced by Thy adorable lips, I come to ask (*here mention the request*).

From whom shall I ask, O Sweet Jesus, if not from Thee, whose Heart is an inexhaustible source of all graces and merits? Where shall I seek, if not in the Treasure which contains all the riches of Thy clemency and bounty? Where shall I knock, if it be not at the door of Thy Sacred Heart, through which God Himself comes to us and through which we go to God?

To Thee then, O Heart of Jesus, I have recourse. In Thee I find consolation when afflicted, protection when persecuted, strength when overwhelmed with trials, and light in doubt and darkness. I firmly believe Thou canst bestow upon me the grace I implore, even though it should require a miracle. Thou hast only to will it and my prayer is granted. I own I am most unworthy of Thy favors, O Jesus! but this is not a reason for me to be discouraged. Thou art the God of Mercies and Thou wilt not refuse a contrite and humble heart. Cast upon me a look of pity, I conjure Thee, and Thy compassionate Heart will find in my miseries and weakness a pressing motive for granting my petition.

But, O Sacred Heart, whatever may be Thy decision with regard to my request, I will never cease to adore, love, praise and serve Thee. Deign, my Jesus, to accept this, my act of perfect submission to the decrees of Thy adorable Heart, which I sincerely desire may be fulfilled in and by me and all Thy creatures for ever and ever. Amen.

Sow a thought, you reap an act;
Sow an act, you reap a habit;
Sow a habit, you reap a character;
Sow a character, you reap a destiny.

A New Privilege for Members of the League.

Members of the League may gain a Plenary Indulgence each time that they receive Holy Communion in reparation for the sins committed against our Lord, particularly in the Holy Eucharist. Prayers should be said for the intentions of the Pope. The Communion of Reparation does not exclude other intentions.

This extraordinary privilege was granted by a rescript of our late Holy Father, Pope Benedict XV., dated July 1, 1921.

Do you seek a soul who will have indulgence for your sins? Turn not to the guilty, their judgment would be implacable; Mary's immaculate heart will receive you. To know how to compassionate with suffering one must have suffered, but one must be pure to know how to compassionate with sin.

Abbe Perreyre.

Infinite Value of a Single Mass.

All the honor that has been rendered to God by the homage of the Angels, and by the virtues of men, by their austerities, their martyrdoms and their other holy works, could never have given God as much glory as a single Mass.

God Himself cannot create for us a higher, a holier act than the celebration of one Mass!—*St. Alphonsus Liguori.*

Among all the acts in which the faithful may participate, there is none so holy or so Divine as this august mystery.—*The Council of Trent.*

When a priest celebrates, he honors God, he rejoices the Angels, he edifies the Church, he helps the living, he obtains rest for the dead, and makes himself partaker of all that is good.—*"Imitation of Christ."*

The most Holy Sacrifice is, to the other exercises of religion, what the sun is to the planets, for it is truly the soul of piety..... It is the ineffable mystery of Divine Charity, by which Jesus Christ gives Himself really to us and overwhelms us with His graces in a manner as loving as it is sublime. *St. Francis de Sales.*

At Holy Mass you kneel amidst a multitude of holy Angels who are present at the adorable sacrifice with reverential awe.

You receive the priest's blessing, which our Lord ratifies in Heaven.

You are preserved from many dangers and misfortunes.

At every Mass you can diminish the temporal punishment due to your sins, according to your fervor.

Assisting devoutly at Mass, you render to the Sacred Humanity of our Lord the greatest homage.

Every Mass wins for you a higher degree of glory in Heaven.

The power of Satan over you is diminished.

At the hour of death the Masses you have heard will be your greatest consolation; every Mass will go with you to judgment and plead for pardon.

Mother and Son.

There is a story of the late President Harding which is related by Mr. Joseph Maher, who for thirty years was Recorder of the Supreme Court of the United States. Mr. Maher heard it recounted to the judges of the Supreme Court by Mr. Harding himself.

On a certain day when the press was hungry for the forms of the *Marion Star,* a part of the machinery of the composing room refused to work. Mr. Harding, anxious to expedite the day's issue, took a hand in the repairs. In his hurry he delivered a sharp blow upon his thumb. While easing his mind in the most emphatic language at his command, he saw a form vanish from the door of the composing room. He washed his hands and returned to the editorial sanctum, where he again beheld someone hurrying from the door. He hastened his steps, looked down the stairway, and saw his mother escaping through the outer door.

Returning to his desk he found in his mother's handwriting this note: "Exodus, Chapter 20, Verse 7."

Seizing the office Bible he turned to the Book of Exodus and to the 7th verse of the 20th chapter where he read:—"Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain."

The President declared that since that day he had never pronounced the sacred name of God in vain.

What a lesson for any man who has fallen into the habit of profanity!

Sick Calls.

(Things to Have Prepared).

1. Some holy water, a tumbler of water and a tablespoon.
2. A table with a clean, white cover.
3. A clean napkin and a small towel.
4. A crucifix, a candlestick and a blessed candle.

When the priest comes with the Holy Viaticum, he should be met at the door with a lighted candle and conducted to the bedside of the sick. When the priest enters the room, all should kneel and pray for the sick during the administration of the last Sacraments.

Primitive Christianity.

Primitive Christianity was the religion instituted by Jesus Christ. Does this same religion exist to-day, and if so, is it one of the Protestant sects or is it the Catholic religion? We know that this Church does exist to-day because Christ promised that it would exist until the end of time. No Protestant sect can be that Church because no Protestant sect has remained unchanged in dogmas and teachings, and the Church of Christ must be unchangeable like her Head and Founder. But does not the Catholic Church change through the centuries? Some of her teachings have been more *clearly defined* when they were attacked by her enemies, or when the wants of the people have required more explicit definitions. The Catholic Church is the same in every essential thing as she was in primitive times, though she has grown and developed, just as a person is the same individual when a child and when a full-grown man. Everything that is attacked in our religion, as for example, the Papacy and the Sacrifice of the Mass, are all fully proven and justified by the real study of antiquity and of the writings of the early Fathers of the Church. A conscientious study of primitive Christianity has been the means of bringing back to the Catholic religion a vast number of learned men, either Protestants or unbelievers, who found in the monuments of the first three centuries of the Church striking vestiges and the very principle of all our Catholic institutions; among others, the spiritual supremacy of the Pope, the pomp of Divine worship, the sacrifice of the Mass, the invocation of the Saints, etc.

In the catacombs of Rome, particularly in that of St. Agnes which dates from the middle of the second century, there have been discovered chapels containing altars, paintings and images of the Blessed Virgin, vessels for holy water, confessionals, etc. We conclude then that the Christianity of the early ages is found today in the belief and practice of the Catholic religion and in none other.

Was It You?

Somebody did a golden deed,
Somebody proved a friend in need,
Somebody sang a beautiful song,
Somebody smiled the whole day long,
Somebody fought a valiant fight,
Somebody lived to shield the right.
Was that somebody you?

Why Does the Church Use Latin?

The so-called "Reformers" at the time of the Protestant Deformation objected to the use of Latin by the Catholic Church. They declared that St. Paul in his Epistle to the Corinthians directs that a language be used which is understood by the people. Now St. Paul is speaking of preaching, exhorting and instructing which of course must be done in a language known to the people. Catholic priests, bishops, missionaries and catechists have always used languages understood by the people, even the poorest dialects. The Protestant Macaulay says in his "Essay on Ranke's History of the Popes," "They made converts in regions which neither avarice nor curiosity had tempted any of their countrymen to enter, and preached and disputed in tongues of which no other native of the West understood a word."

The Church uses Latin because she is apostolic; because her doctrine never changes; because she is one and catholic.

The Apostles preached the faith in Latin and Greek, the languages understood then, and their teachings and their constitution were written in these languages. The Church has preserved these monuments, and this is worthy of praise.

Latin and Greek became dead languages, that is to say, ceased to change as living languages do from century to century. For example, none of us would understand the English language as it was spoken hundreds of years ago. If living languages had been adopted by the Church, it would have been impossible to preserve the original correct idea of the formula of Baptism given to the Church by Christ Himself. Some languages have so changed that this formula and all others, as well as the laws of the Church, would have had hundreds of changes which would have made it impossible to keep the essential meaning.

The Church is catholic, that is Christ founded her for all peoples and for all ages. Even in the beginning Latin was understood almost everywhere and hence was the suitable language for the universal Church. When different nations came into existence, speaking different languages, it was necessary for the Church to have an unchanging language to remain *one* in her forms as she must ever be in her essence.

The Protestant sects may well use modern tongues. Languages of different kinds and forever changing are sufficient for the ever-changing doctrines of Protestantism!

The Gates of Hell Shall not Prevail.

We are well aware that the Catholic Church continues to persevere amid all the changes of history. Though its individual members be weak mortals, its establishments poor comparatively and unsubstantial, though it be the object of unceasing persecution, it stands firm. It is established on the rock of Peter, it is mighty in its oneness; and despite its never-ending warfare, it ever lives on. Persecution merely renders it firmer, raises up stauncher defenders, more insurmountable bulwarks. Each trial bears fresh testimony how weak it is individually, but corporally, how secure. It is like a giant oak, which sees its leaves yearly blossom and wither, yet stands immutable. Persecution follows on persecution, and each attack echoes the failure of its forerunner, like the chiming of the hours in the cathedral spire of the centuries. Ancient Rome set out to annihilate the sheepfold of Christ, only to be absorbed by it; the hordes of the Northland swept down with pillage and destruction, yet the Church came forth sweet and triumphant. One struggle gave place to another, only the more surely to prove its eternal stability. The faithful have groaned in the warfare of the ages, but ever with the conviction that the Church shall live on, gloriously immutable to the end.

And as surely as we have this conviction, do we appreciate the contrast between the Catholic Church, so secure, so unchangeable, and the heretical churches of our own day, so fickle, so degenerating, so unstable, despite their enormous resources. The former, always so frail, naturally speaking, has endured, the latter, so pretentious, are swiftly disintegrating. In an unbroken line, the successors of St. Peter have occupied the Pontifical See, and received the homage of their flock; but where is the successor to the monk Luther? Where is there loyalty to an ideal, where a sovereign spirit in the Protestant world today? Indeed, history must ever marvel at the impregnability of Rome, and the dissolubility of heretical creeds. Heresy begets its own destruction: its very schism from the Mother Church is the first step to disintegration; it may live in its children, but changed, weakened, separated into countless parts: itself lives only in history. It is a mountain torrent, whose springs are fast drying up; it is a panther, struggling with the last gasp of life. Once it flourished; it dies, and shall live no more. Such is the lament of its lingering votaries. An institution, so formidable in its very birth, is come early to destruction.

T. J. O'Mahony, S.J.

The Smiling Eyes.

LITTLE Mary ran all the way home, as she was in such a hurry to tell her mother what had happened at school that day. The trail was long and steep but she did not mind it as she walked it twice a day to school and return.

The good Sister had showed the pupils a magazine and wanted everyone that could possibly afford the small sum to subscribe for it. Telling her mother about it as soon as she got home Mary said:

"Mama, it was such a pretty book, too! When I looked at the man's picture on the cover he smiled at me with his eyes."

"What was the name of the book, dear?"

"Oh, I don't know, mama dear. Can't I get it? It is only a dollar."

"I should like you to have the book, dear, if I could afford to get it. But just at this time I cannot, as your father is not well and cannot work anymore, as you know. The poor place we bought is not worth much. The ground is so stony we cannot raise anything, although the agent said we had a real gold mine when he sold it to us."

Mary was disappointed to know she could not have the book, but knew her mother would like her to have it, and refused to get it only because she was unable to spare the dollar from their small fund.

The next morning was Saturday and Mary, as usual, went out to pick poppies. They were so beautiful with their satiny sheen glistening in the early morning sunshine. She had picked a great big bunch and was resting by the roadside when a big limousine came along and stopped. An elderly gentleman called to her to come closer to the car and show him her poppies. He said he wanted to take a bunch to his wife.

"I cannot stoop to pick them like a little girl can, so if you will let me have your bunch, please, I will gladly pay you for them."

As he spoke he handed her a bright silver dollar.

"Now I can get Smiling Eyes," cried out Mary, her own eyes bright with excitement.

The old gentleman looked puzzled and asked her to explain.

So Mary told him all about the book she longed to have, how her father was sick and why she could not have the book, in fact, she told him all her troubles. He listened attentively and when Mary finished her tale expressed his sympathy and told her he would come to see her father in a few days, and to get more poppies, too.

The gentleman proved to be an eminent physician of New York, in California on a vacation. When he called a day or so later he found Mary's father not so ill as he had expected, from Mary's story. The man was despondent and lonesome; so the doctor prescribed a routine of exercise and diet and expressed the opinion that it would not be long before a great improvement would be noticed.

How happy Mary was when she told him she had sent for the book! He told her he was a subscriber, too, and had been for years, but that she had given it a new name he had never heard before.

"Oh! mama, daddy is getting so well, and when we sit out on the porch at night he tells me all about the stars. He says the Milky Way is the procession of angels trailing their white, fleecy and silvery robes over the stars, dimming them in their numbers. The procession is endless as the angels carry our prayers across the heavens to the throne of God.

"You know, mama dear, this place is a real gold mine, after all. I sell so many poppies and the good doctor sends us so many nice things. I get the Messenger of the Sacred Heart every month and I love it so. But I am ever and ever going to call it 'The Smiling Eyes.'" *Lucy A. White.*

A Missionary Dollar.

"Money talks," the adage has it, and the missionary dollar has this gift of tongues to a remarkable degree. A Damien finds the welcome guest in his mail, and it speaks to him of medicines and food for his helpless sick. With a cheery word of greeting, this visitor from the American mint presents himself at some mission school, offering clothing and supplies of every kind. Perhaps again the wanderer makes his way to the distant Orient with a message of hope and comfort to a starving, outcast band of catechumens. Time and time again the voice of this American friend, in the bush of Jamaica or the pestilential swamps of Central America is sorely needed for the rations of a tireless Apostle. Like the Apostle, the dollar is also tireless; it will fly with an unfailing message of consolation to the very ends of the earth—if you but set it free. All Nature freshens and brightens in the first green of Springtime: the green of missionary dollars is too frequently all that is needed to freshen and brighten the life of poverty-stricken missions. Give, then, your message to an American dollar, your dollar to an American missioner; missioner and dollar will be message for God!

R. J. Anable, S.J.

The letters I. N. R. I. on the Cross mean "Jesus of Nazareth King of the Jews," the motto placed by Pilate's order on the Cross.

Wax candles represent Christ who is "The Light of the World." They are made of beeswax to signify that as the wax is gathered from the virgin flower, so was Christ's body taken from the virgin flesh of Mary.

Wisdom.

Question not, but live and labor
  Till the goal is won,
Helping every feeble neighbor,
  Seeking help from none,
Life is mostly froth and bubble
  Two things stand in stone,—
Kindness in another's trouble
  Courage in your own.

His Way.

YOUNG Mr. and Mrs. Desmond were at breakfast. The mail had just arrived and Mr. Desmond was leisurely assorting it while his wife poured the fragrant coffee; he opened one letter, hastily scanned its contents and then looked very grave.

"Any bad news, Lawrence?" asked his wife, as she passed him his coffee. How quickly we discern the slightest shadow on the faces of those whom we love!

"Nothing very serious," he answered, "only I must leave you again, for a while."

"What is it this time—another horrid convention?"

"Yes," replied her husband. "It is to be held in Quebec, and thither I must hasten at once. Do not look so down-hearted, dear; in all probability I shall not be gone more than a fortnight."

His wife remained silent for a few moments, then said quietly:

"I do not see why I should not accompany you, Lawrence."

"The very thing I should have proposed were it not that I must travel rapidly and the journey may prove too fatiguing for you. We must travel all day, and stop where night overtakes us."

Mrs. Desmond said she was willing to undergo the fatigue; and so, before they left the table, all plans for the journey were made and their route mapped out.

Early the next morning they started. The air was balmy; the sky was blue; everything seemed propitious for a pleasant journey. Travelling in the early part of the century was not what it is today. There were no express trains to bear travellers swiftly onward without any care on their part, beyond buying tickets and checking baggage for their destination. In the forties hampers had to be filled and stowed away in the commodious family carriage with all the luggage that was to be taken. But the inconvenience of an old-time journey did not mar the pleasure of the young couple. It was the first time Mrs. Desmond had taken the trip, and the drive through a beautiful country, stopping at the hospitable farm-houses on the way, was one long, unalloyed delight.

Desmond was pleased with his wife's almost childlike pleasure; he had a rich fund of anecdote with which to amuse her and help while away the hours which might otherwise have become tiresome. He possessed a gift common to the people of his nationality—that of telling a story well. He came of good old Irish stock whose ancestors had been Catholics since the days of St. Patrick, and never had there been a renegade among their number. His parents had died shortly after their arrival in the new world, and so it came about that the boyhood of their son was passed entirely amid Protestant surroundings. What wonder, then, that he grew careless in the practice of his Faith; yet when he married the sweet woman who was now his wife, it was the Catholic priest who performed the ceremony that linked, for life, two souls whose

union would have been perfect but for that vital difference in their Faith.

One day as they drove rapidly along the meadowland they became so interested in an unusually amusing tale that they scarcely noticed how late it was, until the sun began to grow round and red in the distant West, and the twittering of the birds, singing their evening song, warned them that twilight would soon be upon them. Desmond brought his story to an abrupt termination and said:

"We will put up at the next farmhouse, Helen; there is one not far from here where I stopped the last time I took this journey."

"What sort of people are your friends?" asked Helen. "Are they French?"

"No, dear," replied her husband; then, with a humorous twinkle in his eyes—he knew only too well how the English regard the Irish—"they are Irish."

"Oh!" was the only remark Helen vouchsafed to this piece of information, but inwardly she said, "Irish *Catholics*, no doubt. What a pity we could not have reached the French village!"

Helen, in common with many other people, thought *French* Catholics might be tolerated, but *Irish*—never! To be sure, her husband was Catholic and Irish; but then he was not very particular about religion and had lived so long among the English that, but for his name, he might pass for an Anglo-Saxon. Besides, he was different from other people, far superior to any man whom she knew. Her father, who was a distinguished officer in the English army, had been his friend.

"Here we are," cried Lawrence, breaking in upon her thoughts as they came in view of a low, rambling farmhouse. "Ah, how do you do, Mr. O'Brien?" he called out pleasantly to a man who was standing in the doorway of the house and who, at the salutation, came toward the carriage, with hand extended, his weather-beaten face beaming with smiles.

"It's pleased I am to see you, Mr. Desmond," he said, with that broadening of the vowels and rolling of the r's that proclaim a Celtic origin.

"I fear we shall be obliged to trespass on your hospitality tonight, Mr. O'Brien," said Lawrence, as they shook hands in the most hearty manner.

"A welcome always awaits Mr. Desmond here," replied O'Brien, with a glance toward Helen at once respectful and admiring.

Lawrence hastened to introduce his wife, and, much as she looked down upon the Irish in general, the simple, honest cordiality of this man disarmed her at once and, before she was quite aware of it, she had entered the house with her host, chatting and talking with him in the most friendly manner; while her husband went, with Mr. O'Brien's son, to look after the horses.

Helen, tired after the long drive, was more than willing to retire early. She awoke next morning, however, perfectly refreshed and quite

ready to resume her journey. She lingered a few moments in her room after her husband had left, and looked curiously, and, it must be added, a little contemptuously, around at the articles of devotion in the room, the crucifix, the religious pictures and even the holy-water font into which she had seen her husband dip his fingers the previous night. At the time, his action had annoyed her; she had hoped Lawrence had outgrown such folly, and now as she left the room she muttered something about "idolatry." In her impatience she quickly closed the door behind her, leaving herself in semi-darkness. She had not noticed how near the stairs were to the door. She turned—there was a fall, a stifled cry. When Helen opened her eyes, her husband, Mr. O'Brien, his wife, their son and daughter, were bending over her. She distinctly heard some one say "Thank God" and another murmur something about the "Saints." Some one was bathing her head with water—little did she know it was the much-despised holy water.

"Helen, dearest, how did it happen?" asked her husband, anxiously.

"I do not know," she said faintly, "it was so sudden that I cannot tell anything about it. I think I shall be all right soon," she continued more cheerfully; but when she attempted to stand, the pain in her right ankle caused her such agony that she was forced to sit down again. On examination it was discovered that the ankle in question had been severely sprained and it would be impossible for her to move about for some days.

"You will not leave me, Lawrence?" she pleaded when, with delicate tact, the others had left the wife and husband alone.

"My dear wife, I am obliged to do so; you know how imperative is my call to Quebec. But I shall be gone only three or four days."

Early the next morning Helen, supported by Mr. and Mrs. O'Brien, stood by the window and waved her handkerchief to her husband on his way.

It was baking day, and so her hostess and her daughter could not devote much time to their guest; but they came into her room occasionally to say a few cheerful words. On one of these trips Helen asked if they could find something to read. Mary went in search of books and returned with all the house afforded, three in number.

When left alone again Helen took them up one at a time. "Ursuline Manual," she read—"Ugh, a Catholic prayer book!" and she dropped it. "Pope and Maguire," reading from the second, "worse yet— a whole volume about the Pope and an Irishman." The third book, a volume of Butler's "Lives of the Saints," proved no more welcome than the others; so Helen closed her eyes and tried to sleep. Not finding relief that way she gave herself up to reflections anything but pleasant. Her husband had whispered, "It's all for the best, dear; His ways always are." Why had he spoken like that? It was not like Larry. Was it because he was with Catholics? The thought made Helen uneasy, though she could not explain the reason. She felt rebellious, too. Why was it for the best

that she should have been left with half-educated Irish people, who had nothing fit to read in the house? How slowly the time passed! When it was two o'clock Helen thought it ought to have been six. She had seen neither Mrs. O'Brien nor her daughter since they had served her her noon-day meal. The forced idleness was becoming intolerable. She took up "Pope and Maguire" from sheer desperation, and as most people do who feel no interest in a book, started to read in the middle. She turned the pages languidly and with a mocking smile upon her lips. Soon the smile faded, she glanced at the end of the book; then, with settled determination, turned to the very first page. She soon became so absorbed that she scarcely heard Mrs. O'Brien enter the room. She flushed a little when her hostess asked her if she liked the book and answered timidly.

"Yes, as far as I have read," and so the rest of that day and all the time her husband was absent she was engrossed with "Pope and Maguire."

Her kind hostess, noting her interest, left her much alone, and invented numberless little excuses for the absence of both herself and daughter. Who can tell how many prayers this family offered for the conversion of the one little heretic within their walls?

When Mr. Desmond returned he was surprised and pleased to find Helen's sprain was so much better that she could walk without aid; but he was quite mystified when she whispered, with her mouth very close to his ear.

"It was all for the best, Larry."

As soon as possible, arrangements were made for the homeward journey, and Helen outdid her husband in expressions of gratitude when she left the farmhouse which a few days before she was reluctant to enter, because the owners were Irish Catholics.

As they waved a last adieu to the O'Briens, standing in their door-yard, she turned to her husband and with a voice tremulous with emotion said.

"Lawrence, why are you not a good Catholic?"

The question startled him. He waited a moment before answering, then, turning toward her, said,

"Why do you ask, little wife?"

"Because," was her reply, "if I had been taught the Faith that Catholics profess, I think I would die rather than give it up."

"I do not think I ever gave it up," replied Lawrence; "it was only that I have not lived according to its teachings. But, tell me, what has interested you in the Catholic Faith?"

Then followed the whole story—just the old, old story of the convincing power of truth and the wondrous love of God.

It is needless to relate all that Mr. Desmond experienced as he listened. Suffice it to record that he felt and said, such happiness was more than he deserved.

He lost no time in placing his wife under the instruction of a priest;

and he himself strove as earnestly as he could to repair his careless past.

The weeks sped swiftly by and a new joy came to the Desmond household. When Helen, with her firstborn on her arm, whispered,

"I am so glad, Larry, that I was received into the Church before baby came!" Lawrence felt his cup of joy was full; the Catholic home was complete.

One great trial awaited Mrs. Desmond. It was the duty of telling her old pastor, the friend of her dear father, who had been almost a father to her for many years, the change in her faith. Only those who have been through such trials can know what they are. Helen knew the pain it would give Dr. Stuart, the great separation it would involve; she knew, too, that he would look upon her as one who had changed her religion for the sake of her husband—an idolator; long hours of argument would come—long, long discussions—statements she could not answer; only within her heart would be the sure conviction that, somewhere, somebody could answer them, and that outside the Holy Catholic Church, truth could not be found.

"We will invite Dr. and Mrs. Stuart to tea this evening," said Helen one morning, "and then I will tell him that I am a Catholic, for tomorrow will be Sunday, and he will expect me to send baby to his church for christening."

"Yes, dear, that will be best," answered Larry, "and may the Blessed Mother guide you in all you may say."

Have you ever prepared a tea-table for those you love, for the last time? Then you know how lovingly, how prettily Helen prepared for this tea. Nothing was good enough, nothing just as she wanted it, and ever and anon a great lump filled her throat. She remembered so many kind acts of the dear old Doctor; she remembered so many kind words of his sweet-faced wife, and how highly her parents had esteemed them.

During tea she was very silent, listening to all Mrs. Stuart had to tell of the missionary society, the Dorcas Club, and the New Hospital.

Dr. Stuart thought Helen very pretty in her pale-blue tea-gown, with its soft frills of lace and one little tea-rose fastened at her throat. What a pity, he thought, that Desmond is a Catholic; his wife would be a power in the church, if her husband were there too. After tea he asked pleasantly:

"Is it not about time you took the young stranger to church, Helen? Tomorrow will be christening Sunday."

The time had come, and with a prayer from her soul that sped like an arrow to the Heart of Jesus, she found herself telling the good doctor all about her conversion and how on the morrow her baby would be baptized in the Catholic Church. He listened quietly, though with a pained expression, until she had finished; then all he said was:

"Are you fully satisfied, Helen?"

"Yes," was the reply.

"Are you satisfied in mind that the faith of your father and grandfather is *false* and that that of your husband is true? These priests are clever men. Are you not afraid you have been deceived?"

Helen looked at her husband and found him gazing apprehensively at her. Was she wavering? Her smile reassured him.

"Dr. Stuart," she said, "I am not afraid, and only grieve at the pain I must give old friends like Mrs. Stuart and yourself. It is my first cross. God knows how many more await me; but I have found the truth and I must follow it. Believing as I do now, there would be no salvation for me outside of the Holy Roman Catholic Church."

Who can tell what an amount of courage it cost this gentle woman to declare her faith! Mrs. Stuart gazed at her in silent wonder.

"Ah, Desmond," cried Dr. Stuart, "this is your work!"

"Would to God I could claim a share in it," answered Lawrence, "but such is not the case. I must admit, to my shame, that Helen found in me little to influence her in favor of the Church. Henceforth, please God, she shall see me a better Catholic."

The minister remained an hour, urging, entreating, persuading—in fine, doing all in his power to alter Helen's determination, but without effect.

"Remember, child," were his last words, while preparing to depart with his wife, "remember, when you see the errors of your way and wish to return, our church is ever ready to receive the prodigal."

Helen, with a little tremor in her voice, said to her husband, as they watched her old friends going down the garden path.

"Ah, Lawrence you will always get the *blame* of this."

"The blame, darling, I am willing to accept," said Lawrence, leaning tenderly over the chair where she sat with the baby on her lap. "I wish with all my heart, that I could take the credit also!"

O. Townsend in
The Pilgrim of Our Lady of Martyrs.

Remedies Against Temptations.

1. Make known your difficulty to a prudent director, and be aided by his advice and encouragement.

2. The best weapons are prayer and mortification of the senses.

3. When tempted, elicit acts of the opposite virtue; against pride, humility, against impurity, mortification.

4. In time of temptation, humble yourself in God's sight, calling to mind His many benefits, who has died on the cross for you.

5. Cherish a tender love for the Most Holy Virgin, Mother of God, and foster a filial confidence in her as your loving Mother.

6. Recall St. Paul, "God is faithful, who will not suffer you to be tempted above that which you are able but will make also with temptation issue, that you may be able to bear it." 1 Cor. x/13. Call earnestly upon Him for help and protection.

St. Ignatius and the Moor.

The Encounter

THE sun shone down upon the rolling Catalonian hills one glorious March morning, in the year of our Lord 1522. Along a narrow road that wound in and out amid the low hills near the little town of Montserrat, two horsemen were traveling that beautiful spring morning. They were riding abreast, and engaged in conversation, though the great diversity in their appearance made it evident that they could not be comrades, but were merely chance companions on the road. One was a slight, noble-looking man about thirty years of age. He had straight, black hair, and wore a short, pointed beard which accentuated the whiteness of his countenance, on which the traces of recent illness were plainly marked. The other was taller and heavier than his companion, and his dark, swarthy features betrayed the fact that he was a Moor—one of that race so much detested by all Christians of that southern clime.

Some intensely interesting topic evidently was being discussed by the two men; at least the Spaniard seemed all alert, though the face of the Moor did not display overmuch animation. However, it was the latter who was doggedly insisting on his point.

"It is a statement you make and repeat," he broke out, "but no one has ever proved it. I will admit, if you like that Christ, the Son of Mary, was God, but I emphatically deny her virginity, on which you so much insist."

"Have a care," the knight answered, "you are uttering blasphemy. Do you not realize your inconsistency? You admit that our most sweet Lady, Mary was really the Mother of God, and yet you would presume to lower her to the level of an ordinary creature."

"But you cannot produce any portion of your Sacred Scripture even, in which the contrary is affirmed," said the Moor.

"When Christians read the Holy Gospel, they are not supposed to interpret it without using common sense," the Spaniard haughtily rejoined. "Things which are self-evident do not need explicit declaration. In ordinary affairs you take many things for granted; why reject the obvious in holy and religious matters? Besides, we have the firm belief of the Holy Catholic Church on the point, to convince us, if necessary, that Mary, the chaste spouse of St. Joseph, was a most pure virgin before and everafter the birth of her son, Jesus, our Lord and Redeemer."

He went on in tender, filial accents, to speak of her immense prerogative which raised her above all other women, and which was only in keeping with the great dignity of her Divine Maternity. As he continued, he forgot the presence of his heretic companion, for he began to speak directly to her, his most dear Lady, calling her by such sweet titles that it seemed that he must have been actually seeing her through the tears that glistened in his eyes. He protested his love and his

devotion for her, calling himself her knight and her slave, and assuring her that he knew her great power over all sin and error. He was begging her to be his Queen, and to help him to do great deeds in the service of her Son on which he had just entered, when he was suddenly brought back to earth by a loud, mocking laugh in his ear; and he turned quickly to see the Moor pointing a derisive finger at him as he buried his rowels in his horse's flanks and galloped rapidly away.

The Spaniard's hand impetuously jumped to the hilt of his sword as he dug his own spurs into his steed and started in hot pursuit. The Moor had a good start however, and the road was entirely clear, so that the chase promised to be a long one. After a time as they tore along, the nobleman recovered from his fury, though his heart still burned with pardonable wrath which clamored loudly for revenge. He raised his thoughts to his fair Lady again, and sought her aid once more.

"O my sweet Mistress and Queen," he prayed, "how shall I act in this extremity? It is not lawful to slay a man, yet this wretch has dared to outrage thy honor. Death alone can avenge this insult against thee. But how may I, a miserable sinner myself, presume to be thy champion?"

Just then he caught sight of a point in the distance where the road divided in twain. It seemed like an inspiration, and he took it for the answer to his prayer.

"If the Moor turns off to the left" he said to himself, "his life is spared, for I will not pursue him. But if he turns to the right, I will not stop till I give him battle to the death."

During this colloquy, his pace had not slackened at all, and he was not twenty yards behind when the fork was reached by the fleeing Moor, who all unwittingly guided his mount into the wider branch to the left, and forged ahead without turning his head.

"I thank thee, my Queen!" his pursuer exclaimed; and checking his pace at once, he halted beside a little wayside shrine, where a Madonna looked down on the parting of the road. As he knelt there, the thought of his design appeared to him in its true light. He realized that one crime cannot be avenged by committing another; and with many tears he besought forgiveness, and then prayed long for the final salvation of his heretic foe.

The Aftermath.

One bleak, Autumn morning about ten years later, the sun rose over the edge of a wide, Arabian desert, and cast its first rays into the eyes of a dying soldier, who had been lying exposed to all the chill of the long night. On every side were the signs of recent carnage. Bodies of men and chargers were mingled promiscuously on the sand. Broken spears and many other implements of battle were thrown about, showing that the conflict had been long and ferocious; and over everything was spattered blood, profuse, black, horrible.

The dying man groaned, and attempted to move his head. He had been pierced through the left lung, and all night long his life had been

slowly ebbing away. The pain from his wound and his terrible thirst had prevented any sleep, though his weakness at times made him delirious. But sharper than his pain, a worse torment than his thirst, were the thoughts which surged through his brain in his moments of consciousness. The fact that he, a Moorish Captain, had been trapped into an ambush by his Arabian enemy, only to fall in the first, mad onslaught, rankled in his bosom like a fiery dart much deeper than the point of the death-dealing spear had gone. Oh! if his wound had been closed, he thought; if the dripping blood had only been stanched, his life might have been saved. But alas!—and this was what hurt him most of all—he knew that he had been basely abandoned, that his own men had deserted him, and left him to die. His anger flamed up at the remembrance of their treachery, and his quickened pulse made him lose so much blood that he fainted, and for a long time lay absolutely still.

When his senses returned, he was very weak, and without intending to do so, he began, in his thoughts, to live his life over again from his early childhood days. With the usually acute apperception of a dying man's vision, he saw each scene, each incident of his varied, unhappy career, as vividly as if it were at that moment passing before him. He recalled the picture of his fierce, Moorish father and his mother, the fair Castilian, whom his father had captured in a war with the Christians. Ah! how kind and patient she had been with him; how often she had tried to teach him the truths of her religion, and he had laughed at her, he had even despised her! But much that she had told him unconsciously remained in his memory, especially the sweet tales about Mary, the holy Mother of the Christian's God; and now he realized that somehow in after years their memory had kept his hand unspotted in many a raid of rapine and sacrilege.

Thus he went through the years, till he came to that beautiful morning ten years ago, when he rode with that Spaniard along the steep Montserrat path. How entirely devoted the man had been to that same wondrous Lady, how earnestly he had spoken of her purity and her power with God! He recalled his own vigorous denials of her goodness, and then his scornful laughter, for which he had been obliged to race for his life. His surprise now was as keen as then that he had not been followed beyond the cross-roads, and he remembered, distinctly his astonishment when, perceiving that he was no longer followed, he had turned around just in time to see his pursuer fling himself from his horse and fall on his knees before the wayside Madonna.

Now, however, as the memory of that morning came back across the stormy, intervening years, the scene assumed a new import, a different aspect in his mind. As he saw once again the prostrate figure, and the upturned, tearful face, and even strained his ears to catch the very words that were being spoken—like a blinding flash of light came the knowledge of the truth, and he believed, with sudden but firm conviction, in the Virgin Mother of God. His breath grew fast with his

unexpected, overwhelming joy, and the dew of death gathered on his brow; but he managed to utter slowly his first and last act of faith: "O Mary, the Spaniard's Lady, I honor thee at last. Help me then, sweet Maiden, and come to my assistance, for I have been deserted by men. Obtain mercy for me from Jesus, thy Son, Who, I believe for thy sake, is the true and only God of all."

He could say no more. His eyes closed, and with a smile of hope in his new-found, blessed advocate, he went forth without fear to meet his Judge.

A Great Catholic Irishman.

All who have Irish blood in their veins, in whom the name of Daniel O'Connell will ever stir up the deepest feelings of gratitude and high patriotism, would do well to read over occasionally the following resolutions which he once made during time of retreat. They serve to show that the great Liberator, even while working so nobly for the welfare of his country, did not lose sight of the welfare of his soul.

I resolve:

1. To begin every day with an unlimited offering of myself to my Crucified Redeemer, begging Him by all His infinite merits and divine charity to take me under His direction and control in all things.

2. To meditate and make mental prayer for at least a half hour every day.

3. To aim at pleasing God in all my actions, striving to be influenced by love of God rather than by hope of reward or fear of punishment.

4. To avoid all voluntary occasions of temptation.

5. To appeal to God and to invoke the Blessed Virgin in all real temptation.

6. To say every day the Acts of Faith, Hope and Charity.

7. Every day to say an act of fervent Contrition.

8. Every day to say the "Memorare" and the "Sub Tuum," adding many ejaculatory prayers to our Blessed Mother.

9. Every day to pray to God, His Blessed Mother and the Saints for a happy death.

10. To avoid carefully small faults and venial sins.

The numerical strength of the largest religious bodies in the world to-day are, approximately:—Catholics 295,000,000; Ancestor Worshippers and Confucians 240,000,000; Hindus 210,000,000; Mussulmans, of all beliefs and many sects 207,000,000; all Protestant sects together 186,000,000. It is well to note that the majority of Chinamen are not Buddhists, but Ancestor Worshippers and Confucians, and that Buddhism is no more one religious body than is Christianity.

Devotion to the Sacred Heart
and
Devotion to the Blessed Sacrament.

There have been from the very beginning people who asserted that there was no essential difference between devotion to the Blessed Sacrament and that to the Sacred Heart, and who consequently rejected the latter as only adding a new name to a very old devotion. Yet these two devotions differ from each other: first, in their objects; secondly, in the motives for honoring these objects; thirdly, in the essential end of their institution. This is to say, they differ in the three most important points which can distinguish devotions one from the other.

They differ in the first place in their object; for in the one is proposed alone the adorable Heart of Jesus Christ, without any reference to the rest of His Body. In the other the entire Body of Jesus Christ is proposed under the sacramental species, without any special reference to His Heart.

They differ, in the second place, in the motives for honoring the object, for in the devotion to the Blessed Sacrament the motive for honoring the Body of Jesus Christ is the infinite dignity of this adorable flesh, which, through its union with the Word, is worthy of the adoration of Angels and men. In the devotion to the Sacred Heart the essential motive for honoring it is the love with which it is inflamed and the sufferings it endured through the ingratitude of men, which has relation to the Divine Heart, and to no other part of the Body.

In short, in instituting the feast of the Blessed Sacrament the object was to render to Jesus Christ, abiding amongst us, the adoration, the gratitude, and the love which are so justly due to Him in this ineffable mystery. It is in order to satisfy these obligations that the Church has instituted the festival of the Blessed Sacrament with its solemn octave, with processions, decorations, and all the pomp and magnificence with which this feast is celebrated. But in that of the Sacred Heart the principal object of its institution is to make reparation to our Lord for the insults His love has received in the Holy Sacrament through the ingratitude of men—a reparation which Jesus Christ desires should be directed to His Heart, which is, as it were, the source and the seat of this love.

"O Lord Jesus, Who hast deigned to open to the Church, Thy Spouse, the unspeakable delights and riches of Thy Heart; grant that we, Thy servants, may be worthy to be enriched and refreshed with the heavenly graces springing from this sweetest source; who livest and reignest, world without end. Amen."

All who are not present when the priest begins Mass at the foot of the altar are late. Those who do not come in time for the Offertory do not comply with the precept of hearing Mass on Sundays and holydays.

Our Friend.

Jesus has told us plainly that He is our Friend. And He said it at the very institution of the Holy Eucharist, at the Last Supper, "Henceforth, I will not call you servants, but friends;" and He is our true, faithful friend. "He who is a real friend, loves at all times, in evil as well as in good days; he is never so much a brother to his friends as in trials." So we read in Proverbs XVII, 17.

O Christian soul! Jesus Christ says to you in this Sacrament: "Why dost thou fear? I am thy Brother." Esther XV, 11. What can you fear from your Brother and your Spouse? Why should you be in dread of that majesty which I have veiled in order to give you free access to My person? Although you may not be worthy to receive Me, it is not unworthy of Me to be received by you. *Fr. de la Colombière.*

If you are faithful in doing the will of God in this life, your own will shall be accomplished throughout eternity.

The Heart of Jesus is at least worth yours.

How sweet it will be to die after having had a constant devotion to the Sacred Heart of Jesus—of Him Who will be Our Judge.

Bl. Margaret Mary.

"Thou shalt call His name Jesus, for He shall save His people from their sins."—Luke I, 31. We are the adopted children of God and inheritors of His kingdom; we are Christians, disciples, and brethren of Christ, and co-heirs with Him. Yet men may bear these titles in vain. Gratitude, then, should be combined with salutary fear. "O Jesus, be Thou to me Jesus and save me. *St. Augustine.*

"Say It With Masses."

Flowers that fade are no fit symbol of what lies in the grave below, the "body sown in corruption" but destined to "rise in incorruption." Strew on Catholic graves living and imperishable flowers of good works and indulgenced prayers and holy Masses offered for the repose of the dead. This holy and truly Catholic custom is, we are glad to say, growing, or rather reviving, and to-day devout and practical Catholics offer to the relatives of the dear departed a "spiritual bouquet" of the good works and other suffrages they intend devoting to the welfare of the helpless soul. Members of the League, who understand so well the satisfactory value of good works and sufferings, should do all they can to spread this holy practice and thus gradually replace the pretty but unprofitable custom of hiding a Catholic's grave with extravagant and ephemeral flowers that cost much and mean little.

In Partnership With God.

Early in the eighteenth century there lived a good man, named Paul du Halde, who had established himself as a merchant of jewels in Paris, but not being successful, he determined to settle in Madrid and there ply his trade.

Paul had that simple faith which can "move mountains;" so before entering on this business venture he assured its success by interesting in it God Himself. To accomplish this, he made one of those vows which the earnest piety of the Christians of that time held in holy respect. He placed his work under the protection of religion and made a "Contract of Partnership with God," the purport and stipulations of which he wrote at the head of his journal. He signed them with his name, and promised scrupulously to observe them.

By Article I of this contract, he drew up the establishment of the firm, its place of business and its object, being the commerce of jewels.

By Article II, he determined the length of the contract which he limited to five years, beginning October 1, 1719 and ending October 1, 1724.

By Article III, he engaged to say the *Veni Creator* each morning that the blessing of Heaven might attend his day's work and promised not to associate any one else with him during those five years.

By Article IV, he put into the business all that he had, amounting to 15,000 pounds.

Article V stipulated that at the expiration of the term of partnership, he should draw out:

1st.—The 15,000 pounds capital put in by him;

2nd.—His wife's dowry in case he should have married in the meantime; and

3rd.—Any inheritance which should have come to him during the years of partnership.

What remained over and above these should be divided equally between God and himself.

Never did a business arrangement meet with more brilliant success than that contracted with Heaven by Paul du Halde. He left immediately for Madrid, where he arrived on October 19, 1719, opened his trade and carefully observed the engagements which he had made. The religious feeling which had incitd the thought sustained him in carrying out his project, and the blessing of God rested on his work.

Two years later, having established his place of business in Madrid, he was able to return to Paris to settle permanently in France, his native land. He married in January, 1722, and the sum of 30,000 pounds, brought to him as dowry by his wife, he added to his commercial capital; success continued to attend his efforts.

On October 1, 1924, the day on which the firm dissolved partnership, Paul carefully settled his accounts according to the agreement drawn up in his journal.

The assets amounted to.....		£131,000
From which he deducted the capital put in by him.....	£15,000	
Dowry brought him by his wife.....	30,000	45,000
Leaving a balance of.....		£86,000
"Of which" said he, "half is for God and half for me, making.....		£43,000
"Of the amount coming to God, I have already given to the Curé of St. Germain l'Auxerrois, to be distributed to the poor, the sum of.....		25,000
"This leaves a balance due Him of....		£18,000
"Which is secured to Him either by jewels still at Madrid or by cash.		

"Cursed be my heirs who, under any pretext whatever, shall refuse to deliver this amount, if God should call me hence before I have an opportunity to satisfy this obligation myself."

Shortly afterwards Paul du Halde fell sick and made his will under date of January 14, 1725, renewing therein these same injunctions. He died in the following month of March and the Administrator of the Poor claimed the 18,000 pounds remaining unpaid. The heirs resisted, but the court, on the opinion given by the Advocate-General, obliged them to complete the rigorous execution of the contract made by the pious and loyal jeweler by the payment of the remaining 18,000 pounds.

This simple little history goes to show that an honest and industrious man who fulfils his duties as a Christian and who places his confidence in God shall receive, even in this world, the reward of his faith.

Plenary Indulgence.

A plenary Indulgence was granted by Pope Pius X, on March 9, 1904, to be gained at the hour of death by all who on some day, after Confession and Communion, would, out of love for God, recite the following prayer: "My Lord God, even now resignedly and willingly, I accept at Thy hand, with all its anxieties, pains and sufferings whatever kind of death it shall please Thee to be mine."

Even if one falls into sin afterwards, the Indulgence may be gained if one is in a state of grace at the hour of death. On November 16, 1916, Pope Benedict XV granted to all, who after Communion would renew this act once a month, an Indulgence of seven years and seven quarantines (forty days). This partial Indulgence may be applied to the souls in Purgatory.

The Holy Hour

The Holy Hour as taught by our Lord to St. Margaret Mary is one of the favorite devotions of the Associates of the Apostleship of Prayer.

One day in 1673, while she was adoring the Blessed Sacrament, our Lord showed her His Sacred Heart, like a furnace of flames, and spoke to her as follows:

"You shall receive Holy Communion on the First Friday of every month, and every night between Thursday and Friday, I will make you partake of that sorrow unto death which it was My will to suffer in the Garden of Olives . . . . To join with me in the humble prayer which I then offered to My Father, you shall rise between eleven o'clock and midnight; you shall prostrate yourself with me for one hour with your face to the ground, both to appease the anger of God by imploring mercy for sinners, and to sweeten in some way the bitterness I felt when My Apostles abandoned Me, being unable to watch one hour with Me."

Nearly a century ago a confraternity of the Holy Hour was established at Paray-le-Monial. It is now an Archconfraternity, with headquarters at the Visitation Monastery.

Associates of the League have the privilege that without being registered they can gain the Plenary Indulgence granted to members of the Archconfraternity.

As very few could keep the Holy Hour at the precise time appointed by our Lord, the Popes have authorized the devotion at other times. If many Associates make the Holy Hour together, in church or chapel, the Local Director can name *any hour of any day in the week* and the Indulgence can be gained at that time. When Associates make the Holy Hour privately the time assigned is between 2 P. M. on Thursday and sunrise on Friday. Any vocal or mental prayers may occupy the hour provided they are offered in union with our Blessed Saviour in the Garden of Gethsemani. When the Holy Hour is kept publicly, it is often made before the Blessed Sacrament exposed, but the Holy Hour is not directly connected with the Blessed Sacrament.

The Badge of the Sacred Heart is the special sign of the Apostleship of Prayer. It is worn privately as a token of trust and confidence and may be worn visibly whilst assisting at public prayers, during adoration of the Blessed Sacrament publicly exposed, and when going to Holy Communion. Badges should be obtained from the Local Directors or Secretaries. Those who are not near any Local Centre of the League may obtain Badges of the Sacred Heart from the Central Office, 515 East Fordham Road, New York, N. Y. Enclose five cents for each Badge.

A First Friday Incident.

A TALL, venerable-looking, white-bearded old gentleman stood on the corner of Seventeenth and Master Streets, Philadelphia, early one First Friday morning, some thirty years ago. He was apparently waiting for a car.

A little woman in rusty black was approaching, and, being of a very observant turn of mind, he remarked her.

Her lips were moving, her expression was prayerful, to say the least; preoccupied, in any case. Twisted around her hand was a string of rude beads, and a crucifix hung from it.

She looked up as she crossed the street, and accidentally met the half smiling, wholly pitying look of the kindly old face. Her own face, recalled from its look of abstraction or preoccupation was lively, good-humored and not in the very least forbidding.

"Excuse me," said the gentleman; "I really do not wish to be impolite but—may I ask you a question, without being considered rude?"

"Certainly, sir."

"What were you saying, just now, as you came along?"

"Why, sir, I was just saying my prayers, I suppose."

"Pardon me, would you mind telling me what prayers?"

"Why, sir, I was saying what Gabriel said to the Blessed Virgin."

"What did he say to her and who was Gabriel?"

"Why, sir, I am sure you are joking and know more about the holy Archangel of God than I do, and what he said too.

"No, no! I assure you; or if I ever heard I forget."

"Why, sir, he said: *Hail Mary, full of grace, the Lord is with thee. Blessed art thou amongst women and blessed is the fruit of thy womb, Jesus.*"

Unconsciously the little old woman had been fingering a rosary bead, while repeating the *Ave.*

"Yes?" said the old gentleman. "Thank you. But could you not say it without these grains of wood."

"Indeed I could, sir," was the laughing answer, "but habit made me forget that the bead was between my finger and thumb."

"What is the use of these wooden beads, this graven image, may I ask?"

"Why, sir, if you would just ask Father ———, or any of the priests at the corner of ———, they would tell you much better than I. There's the church; you can see the cross from here."

"Yes, yes, I know Father ——— and all the Fathers know their profession; but why need *you,* an intelligent woman, make use of these vain objects?"

"Well, sir, as to the intelligence, I don't know about that; I can read and write and say my prayers, thank God, and gain my honest living, and that is intelligence enough for me; and the objects you please to call vain, sir, are the very things that help me to do it."

"How can that string of beads help you to do it?"

"It is not a string of beads, sir, begging your pardon," said the little woman, and her face began to look troubled, hurt.

"Pardon me, I mean no offence, but *what* is it?"

"It is a Rosary."

"But what is a Rosary?"

Bridget, for her name was Bridget, remembered the words of her daily prayer: "Accept this Rosary as a crown of roses."

"It is a crown of roses," she said, looking firmly up into his pitying face, "a crown of roses that we lay at the feet of our Blessed Lady every time we say the beads in her honor."

"Humph! and what, may I ask, are you thinking of while you are saying beads, as you call it?"

"Well, sir, I am thinking, as best I can, of the mysteries of our Blessed Lord's life; whether they be joyful, or sorrowful, or glorious. Today they are sorrowful, it being a Friday."

"Please go on. What do you mean by *mysteries?*"

"Why, sir, I mean the Agony of our Divine Lord in the Garden;" Bridget touched the first decade of her beads, "His Scourging at the Pillar, His cruel Crowning with Thorns, His carrying the Cross, by which He redeemed the world, and His most holy Crucifixion," and Bridget, who had had to forget herself and her listener and remember only her Divine Master, in order to repeat these aloud, kissed the cross fervently, as she was in the habit of doing when she pronounced the last word. No sooner had she done so than she became conscious of where she was, and her face grew very red and hot, from modesty and natural timidity, at her own boldness "in laying down the law to a gentleman."

"Is that all?"

"Then, I think, sir, that if my own cross is weighty, I must imitate Him, and follow Him, and not complain."

"Who taught you this, may I ask? Father ———?"

"No, sir, indeed he didn't, though if any one could do it, it is himself. From a priest in the old country I got that much."

The gentleman was fain to smile a little in his thick white beard.

"Well, I beg your pardon, for my curiosity and for detaining you," said the gentleman; "what I have heard is very interesting, I see my car coming. Good morning!"

Bridget fairly had to run to get home in time for her daily work, by which she earned her "honest living" and had no time to think of the incident. or the profession of faith she had been surprised into making. Indeed she may never have again recalled it; she had voiced her thoughts, nothing more.

But all the way down to Chestnut Street, the gentleman pondered on the thoughts of the poor workwoman, the thoughts that "helped her to gain her daily bread" or, to use her own words, "her honest living." He had despised and pitied the Roman Catholics for their "mummeries," though he was accustomed to call himself "Catholic, but not *Romanist.*"

The repetition of the sorrowful mysteries by that humble creature, the love of the Cross evidenced by her impulsive act of kissing the crucifix in the open street, and before his very eyes, was a revelation and a surprise to him. Almost he felt himself disabused of a frightful prejudice. She had interested him, and it was with a feeling of genuine respect that he touchd his hat, as he bade her "Good morning."

She was not thinking of beads or crucifix or of him while repeating these fearful mysteries, but of what they typified to her mind, he was fully convinced.

Were all *illiterate* Catholics like that?

When he returned home, he wandered through his fine mansion meditatively; finally he made his way to the coach-house. The old hostler was moving about busily.

"Patrick!"

"Yes, sir!"

"I saw somewhat of a crowd this morning, early, down by the corner of ———. Do you know the meaning of it? Any particular meeting down there today?"

"No, sir, not exactly a meeting. But it's the First Friday of the month, sir."

"Yes, so it is, Patrick, but what has the first Friday of the month to do with the crowd I saw this morning?"

"It must be the League, sir, of the Sacred Heart, and many of the members were at Mass and Holy Communion. It's the Apostleship of Prayer, sir."

"Well, Patrick?"

"Well, sir, that's all."

"But what is the object of your League? Anything political?"

"Oh, no, sir; nothing at all!"

"What then?"

Patrick was puzzled; he fumbled in his vest pocket.

"The old woman has the paper that tells all about it," he said, scratching his gray head and feeling particularly vexed at not being able to answer his pleasant-voiced master more clearly.

"But what is the object, Patrick?"

"Well, sir, for last month it was to pray for Christian Doctors, but not a bit of me remembers what this month is for yet. I'll know when I go home to dinner, for the children and the old woman are all in it."

"Well, but Christian Doctors, Patrick, what's the matter with them? Why do they need so much praying for?"

"Because, sir, Father ——— says they have temptations and dangers to meet, and if they're not good they can do a power of harm, and they have to go among taking disorders, and when a doctor gets sick he dies sooner than other people, and they want a power of praying for."

"Well, Patrick, do you believe that all this praying will do the Christian Doctors any good?"

"With the blessing of God it will, sir."

The gentleman had to turn away to examine a new harness, Patrick's logic amused him so greatly.

"But, Patrick, here!"

Patrick came back.

"You say that with the blessing of God these prayers will do good. Now is not the blessing enough without the prayers?"

"But how is one to get any blessing *without* prayers?" exclaimed Patrick.

"They can ask God themselves."

"Well, so they can," admitted Patrick, "but plenty don't and them that does will be none the worse for help. A thousand votes is better than one, and a thousand names on a petition will go farther than one."

There was no answer to this.

"Do you say your prayers on a string of beads, Patrick?"

"I say my Rosary of a Sunday or holiday, blessed be God," said Patrick, "but whether I do or no, I have the prayers of the League, and if I have no time for it, I hope God will not be hard upon me, so long as I go to my duty regularly."

"You are an excellent fellow, Patrick, and I remark that you are very regular, at your duty."

"Indeed, sir, I never suspected you knew a thing about it."

By his "duty" Patrick meant, of course, Confession and Holy Communion, and he could not see how his master knew about that.

Was this the ignorance the self-complacent rich man had pitied? He thought much of the faith and love of these poor people and could not but admit that it made their lives beautiful. Did he ever have the courage to go and ask Father ——— or any of the Fathers for instruction?

Perfect Contrition.

Every Catholic should be trained to make the Act of Perfect Contrition and to understand that Perfect Contrition restores the state of grace to the soul, if one should have the misfortune of falling into mortal sin.

Suppose, for example, a man or woman wilfully missed Mass on Sunday, thereby committing a mortal sin. This person may be moved by grace to regret the sin and yet have no opportunity of confessing it at once so as to receive absolution. What can he or she do? Ask our Lord for the grace of Perfect Contrition, and strive to elicit the Act. Contrition is perfect when the reason we are sorry for our sins is love for God on account of His infinite goodness, which makes Him worthy of all our love.

Let us say often, at least every night before going to bed:

"My God, I am heartily sorry for having offended Thee, because Thou are infinitely good and deserving of all my love. I firmly purpose by the help of Thy grace not to offend Thee again."

A Monitory.

In the Cathedral of Lubeck, in Germany, there is an old slab with the following inscription, which epitomizes some salutary matters for meditation. Thus speaketh Christ our Lord to us:

Ye call Me Master, and obey Me not:
Ye call Me Light, and see Me not:
Ye call Me Way, and walk Me not:
Ye call Me Life, and desire Me not:
Ye call Me Wise, and follow Me not:
Ye call Me Fair, and love Me not:
Ye call Me Rich, and ask Me not:
Ye call Me Eternal, and seek Me not:
Ye call Me Gracious, and trust Me not:
Ye call Me Noble, and serve Me not:
Ye call me Mighty, and honor Me not:
Ye call me Just, and fear Me not:
If I condemn you, blame Me not.

The Sick Should Know that Death is Near.

It is a dangerous cruelty not to let a sick person know that death is near. The dying need time to prepare to meet God. To deny them this necessary chance may be, in some cases, to deprive them of eternal salvation. When a person is seriously ill the priest should be called. He will instruct you willingly how to assist the sick spiritually, from time to time, and what to do at the moment of death.

Holy Days of Obligation in the United States.

1. The Feast of Circumcision or New Year's Day, January 1st.
2. The Ascension of our Lord, forty days after Easter.
3. The Assumption of the Blessed Virgin Mary, August 15th.
4. All Saints' Day, November 1st.
5. The Immaculate Conception, December 8th.
6. Christmas Day, December 25th.

Business men work hard, not by fits and starts, but steadily year after year, losing here, gaining there, but never discouraged by their losses, never thinking they have done enough. Are we like them? They do not trust to clerks, however trustworthy, nor even to partners. They have an eye to all themselves; they look over accounts, they clear difficulties, they take trouble —because they are business men. Do we do this for our souls?

M. M. Loyola

Consolation.

The clouds are breaking, the storm is o'er,
The surging billows hush their roar,
While glistening spray with laughing glee
Ripples down to greet the sea
Through tangled weed along the shore.

The flowers lift their heads once more,
The birds to radiant regions soar,
Sweet fragrance wafts from hedge and tree,
The clouds are breaking.

Into my heart the sunbeams pour,
And all that saddened it before
Is vanished. Faith returns to me
And Hope in God; and suddenly
His Love enfolds me as of yore,—
The clouds are breaking.

"A spirit is sent forth by its Father into life, dowered with great gifts, but as yet enriched with no prizes that are the crown of merit, strengthened by no toil that is proof of courage, beautified by no worth that is the result of virtue, in order that, winning its own greatness, developing its own power, creating its own glory, it may not only by inherent likeness of nature, but by self-given likeness of choice, draw near until it is most like by love to God."

Robert Kane, S.J.

"Protestant."

We find in a number of histories an explanation of the term "Protestant" as those "who protested against the Catholic Church." It is well for us to remember its original meaning of "no toleration for Catholics." The term originated at the Diet of the Holy Roman Empire assembled at Speyer in April, 1529, from the protest of the anti-Catholic princes there against a decree of toleration for all religions. They protested against the Catholic religion being practised within their boundaries, and on that account were called "Protestants."

A poet was gazing one day at a beautiful rose-bush, "What a pity" he said "that these roses have thorns!" His friend said to him: "Let us rather thank God for allowing these thorns to have roses." Ah! how ought we also to thank Him for so many joys that He grants to us in spite of our sins, instead of complaining about the slight troubles that He sends us!

Father Matthew Russell, S.J.

Friends of the Sacred Heart:

"The Messenger of the Sacred Heart" and the Almanac go hand in hand. Every reader of the Almanac should be a subscriber to "The Messenger of the Sacred Heart."

"The Messenger of the Sacred Heart" is sent forth each month to make our Lord better known and loved, and to spread the devotion to His Divine Heart. You must not be satisfied merely with having your name inscribed on the list, to receive "The Messenger of the Sacred Heart," resolve to have others enrolled and to transmit four subscriptions with your own, making five in all, as a mark of your interest and desire to share in this work for our Lord. This will give you a title to our Lord's consoling promise "Those who shall promote this devotion shall have their names written in My Heart, never to be blotted out."

As a token of our own appreciation we shall gladly send you one of the souvenirs described on the last inside cover page of the Almanac.

To avoid loss through the mails, remit by postal money order or check. If you send cash, be sure to register the letter.
Address:

THE MESSENGER OF THE SACRED HEART

515 East Fordham Road New York City, N. Y.

Desk No. 17

Dear Father Mullaly:

As a mark of my interest and desire to help in extending the devotion to the Sacred Heart of Jesus, I have obtained.....subscriptions, for which I enclose $..... with the names and addresses of the subscribers.

For my souvenir I select .....

Name .....

No ..... Street .....

City ..... State .....

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The Novice.

TO COMMEMORATE THE CONSECRATION OF YOUR FAMILY TO THE SACRED HEART

Procure This Splendid Framed Picture

OUR Lord's picture should have the place of honor in every Catholic home, especially where the family is consecrated to the Sacred Heart, but that this may be unostentatious and in good taste, a suitable picture suitably framed must be used. A novel idea is displayed in the illustration above. The picture of the Sacred Heart is among the best that we have seen. The frame is exquisite, and the idea of placing the Act of Consecration, signed by the members of the family, in the panel below, is most artistic and lends a grace and gravity to the whole that pleases even the most fastidious

The frame is 12½ x 15; the panel 3 x 9. These beautiful pictures are offered at the special price of $3.00; transportation charges prepaid to any part of the United States. Address orders with payment to Desk 7.

APOSTLESHIP OF PRAYER

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Choice of Beautiful Souvenirs for Obtaining Five Subscriptions to "The Messenger of the Sacred Heart." There are Many among Your Friends who do not Subscribe, and Who will Gladly do so at Your Invitation. Offer to Transmit Their Subscriptions.

Free Subscription For five subscriptions, selection may be made of a year's subscription free to "The Messenger of the Sacred Heart," either for yourself or to be sent to a friend.

Number 50 This is a sterling silver neck-chain, 15 inches in length, with safety catch and solid silver medal of the Sacred Heart.

Number 54 A prayer book especially intended for children. Bound in red leather, with gold edges and leather clasp, suitable for boy or girl of fourteen years or less.

Number 55 A rosary with gold-plated chain, imitation stone beads, either Garnet, Amethyst, Sapphire or Emerald, with scapular medal link and artistically designed gold-plated cross, enclosed in gift box.

Number 56 Gold-plated neck-chain 15 inches in length, with an attractive gold-filled pendant, consisting of a small cross ½ inch in length, with a blue stone in center, surrounded by an ornamental design. This gift will please both young and old.

Number 57 A nicely modeled Pardon Crucifix, gold-filled. An explanatory leaflet is furnished with each Crucifix.

Number 59 We are pleased to offer for five subscriptions three of the new official League Emblems, gold-filled, with either catch-pin or screw-back attachment. The League Emblem should be worn by every member of the League as an external sign of allegiance to the Sacred Heart.

8 Almanacs 8 Almanacs of the Sacred Heart for 1924 may be selected as a souvenir for five subscriptions.

Sacred Heart Badges Twenty-five Sacred Heart Badges may be selected as a souvenir for five subscriptions.

Offer F Companion Pictures An ivoride medallion with easel attachment containing companion pictures of the Sacred Heart of Jesus and the Sacred Heart of Mary. The size of the medallion is 2¾ by 4 inches, and it comes in a neat purple gift-box.

Offer E Six Gravures These gravures are of a size for framing, ranging between 10 by 12½ inches to 14 by 18 inches.

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Gil Sanchez	4.55	
Herman Sanchez	6.50	6.50
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Ignacio C. Sanchez	3.10	
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Gregorio Silva	6.75	6.00
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Tom Silva Sr.	9.00	1.00
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Joe Tafoya	5.15	
Sra Julian Tafoya	6.20	
Lorena Tafoya	5.05	5.00
Mrs. Miguel Tafoya	5.25	
Ruperto Tafoya	7.20	2.15
Tony Tafoya	4.70	4.20
Albina Tapia	2.15	1.10
Valentina Tapia	4.00	
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O. Trujillo	3.95	
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481	.45	
832	1.15	.45
880	3.15	105

TO THE FOLLOWING PARISHIONERS WHO HAVE ACCORDING TO THEIR ABILITY DONE THEIR DUTY IN SUPPORTING THE CHURCH IN ITS FINANCIAL NEEDS, WE WISH TO EXTEND OUR SINCERE THANKS AND APPRECIATION. FOLLOWING IS THE LIST OF CONTRIBUTIORS AND THE AMOUNTS OF THEIR CONTRIBUTIONS FOR THE SECOND HALF OF 1950 (JULY - DECEMBER). IN THE EVENT OF ANY MISTAKE OR OVERSIGHT WE WOULD APPRECIATE IT BEING CALLED TO OUR ATTENTION.

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Andres Aragon	6.45	1.60
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Joe B. Aragon	3.55	1.05
Joe A. Aragon	3.00	
Joe I. Aragon	20.75	19.00
Manuel Aragon	11.20	9.00
Max Aragon Sr.	7.25	6.50
Max Aragon Jr.	5.85	4.62
Juan F. Aragon	8.00	
Peggy Aragon	30.00	10.00
Telesfor Aragon	4.25	
Johnie Archuleta	8.95	.95
Premetivo Archunde	2.00	
Dominica Armijo	6.75	2.50
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R. B. Armijo	14.90	5.80
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Alberto Baca	3.85	3.75
Alfredo L. Baca	7.05	.80
Casimira C. Baca	7.00	5.80
Celedon Baca	1.75	1.25
David Baca	6.25	.75
Eddie Baca	14.10	4.40
Eduplio Baca	3.38	
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Elfego G. Baca	8.95	2.15
Elfego H. Baca	31.00	24.95
Enrique Baca	8.10	6.50
Epitacio Baca.	5.40	.25
Ersetrio Baca	5.15	2.85
Federico Baca	9.50	
Felimon Baca	5.90	
Herman Baca	9.70	
Herman M. Baca	4.15	
Ignacio C. Baca	14.50	6.75
Jose M. Baca	6.25	2.15
Jose M. Baca, Rincon	5.50	5.10
Jose I. Baca	4.40	
Leo Baca	4.25	1.60
Macedonio Baca	9.80	10.50
Macedonio Baca	5.60	2.70
Manuel Baca	1.25	
Maria L. Baca	7.20	2.20
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Martin Baca	1.90	5.05
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Mrs R. E. Brown	8.00	
Mrs. Bryan	6.25	6.00
J. P. Budenholzer	18.00	7.25
Arturo Bustamante	14.45	8.40

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Manuel Bustamante	6.90	
Martin Campbell	23.50	1.25
Barney Carabajal Sr.	12.75	1.25
Tony Carabajal	3.46	4.40
Hipolito Carrillo	7.00	6.75
Abel Castillo	6.10	.55
Alberto Castillo	1.00	
Alex Castillo	7.00	6.20
Antonio Castillo	7.35	.05
Andres Castillo	10.00	
Antonio J. Castillo	2.50	
Carlos Castillo	5.25	5.25
Casimira Castillo	4.70	2.75
Celso Castillo	7.50	6.75
Clovis Castillo	3.60	3.35
Cipriano Castillo	5.10	
Anastacio Castillo	2.85	
Carlos Castillo	7.75	.25
David Castillo	6.80	6.20
Desiderio Castillo	1.91	.25
Ernest Castillo	7.70	6.00
Ernest S. Castillo	6.95	
Fernandez Castillo	3.75	.25
Francisco G. Castillo	2.70	
Hernandez Castillo	9.20	5.50
Ignacio A Castillo	2.45	1.00
Inez Castillo	1.00	.50
Jose Castillo	3.00	
Juan Castillo	7.05	1.15
Manuel Castillo	4.80	
Sra. Manuel B, Castillo	2.61	
Mauricio Castillo	12.90	3.95
Manuelita Castillo	10.50	.60
Maria Luz Castillo	14.00	6.25
Miguel Castillo	1.55	
Miguel Castillo	.50	.25
Nicolas L. Castillo	2.50	
Richard Castillo	9.10	13.50
Ruperto Castillo	7.35	6.50
Teofilo G. Castillo	.30	
Vivian Castillo	8.65	6.95
Juaquin Campbell	12.50	
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Casteneda, Carlos	2.75	
Enrique W. Carrejo	6.75	4.25
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Adolfo Chavez	2.80	
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Aurelio Chavez	2.00	.25
Cristobal Chavez	4.80	1.70
Celedon Chavez	11.75	5.25
Charlie Chavez	8.05	4.40
Domingo Chavez	.75	
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Frank O. Chavez	8.75	6.65
Francisco C. Chavez	7.45	6.25
Frank J. Chavez	7.25	.25
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Guillermo Chavez	6.75	
Guillermo Chavez	3.15	6.50
Haracio P. Chavez	7.90	5.40
Ignacio C. Chavez	15.00	6.75
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Joe G. Chavez	7.15	.05
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Jose B. Chavez	5.90	4.50

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Jose B. Chavez	2.80	
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Juan C. Chavez	6.75	
Juan B. Chavez	5.25	
Juaquin Chavez	5.25	.25
Lauterio Chavez	4.90	.40
Luis S. Chavez	6.50	.25
Manuel B. Chavez	16.85	8.05
Sra. Maria Chavez	2.25	
Sra. Martina Chavez	10.46	4.47
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Melquiades Chavez	7.10	6.75
Martin Chavez	1.25	
Max Chavez	10.75	5.25
Max P. Chavez	4.75	4.05
Pablo Chavez	7.95	
Paul Chavez	3.55	2.45
Ramon Chavez	3.80	1.73
Sam J. Chavez	8.00	6.15
Saturnino Chavez	1.00	.10
Santiago Chavez	3.50	
Severa Chavez	6.65	.18
Severo Chavez	1.20	.35
Soe Chavez	6.85	1.60
Teofilo Chavez	7.65	.50
Tibo J. Chavez	30.25	6.35
Tomas Chavez	.50	
Trinidad & Bartolita Chavez	5.00	.75
Vicente B. Chavez	1.95	
Vicente P. Chavez	5.80	5.50
Vicente D. Chavez	15.05	2.15
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Elias Chavira	1.00	.25
Arturo Cordova	21.45	4.25
Benjamin Cordova	1.90	.95
Esquipula Cordova	6.50	2.10
Jose Cordova	6.72	4.30
Jose D. Cordova	6.40	3.50
Jose G. Cordova	8.00	6.50
Miguel Cordova	9.10	3.10
Max Cordova	5.10	3.30
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Sisto Cordova	.10	
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Frank Gabaldon	4.55	
Horacio Gabaldon	6.00	2.60
Ismael Gabaldon	6.75	.45
Joe P. Gabaldon	3.40	1.25
Juan Gabaldon	5.20	
Juan B. Gabaldon	2.25	2.10
Justo Gabaldon	7.15	7.00
Esequiel Gabaldon	1.00	
Liberato Gabaldon	6.00	2.30
Nick Gabaldon	8.15	.50
Paul Gabaldon	6.10	6.50
Perfecto G. Gabaldon	3.40	
Premetivo Gabaldon	3.54	.30
Presciliano Gabaldon	5.25	.60
Ramon Gabaldon	3.70	
Teresa C. Gabaldon	3.25	
Tony Gabaldon	3.50	
Trenes Gabaldon	.50	
Antonio R. Gallegos	2.50	
Arthur Gallegos	7.50	6.75
Meridion Gallegos	6.75	.25
Ignacio V. Gallegos	13.30	6.00

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Joe Max Gallegos Sr.	.81	
Liberato Gallegos	4.41	
Luis Gallegos	1.60	
Rafael Gallegos	.25	.25
Rosendo R. Gallegos	11.25	5.85
Andres Garcia	7.40	7.25
Andres G. Garcia	.25	.63
Carlos Garcia	3.00	3.00
Carlos B. Garcia	7.50	6.50
Agapito B. Garcia	8.30	4.25
Daniel Garcia	8.45	.25
David Garcia	745	6.75
Damacio Garcia	5.95	
Desiderio Garcia	7.75	
Mrs. E. Garcia	12.50	2.75
Sra. Felix Garcia	.55	
Frank C. Garcia	3.75	3.75
Dolores Garcia	.95	.25
Ignacio B. Garcia	8.50	7.00
Jacobo Garcia	26.25	9.00
Joe C. Garcia	1.00	1.00
Jose R. Garcia	5.30	.60
Jose Rafael Garcia	4.30	.20
Juan Garcia	7.50	6.50
Juan C. Garcia	1.65	2.50
Juan S. Garcia	9.25	
Juan G. Garcia	5.20	6.50
Justiniano Garcia	4.60	.45
J. M. Garcia Jr.	5.00	2.25
Mrs. J M Garcia Sr.	7.10	6.15
Carlos S. Garcia	1.50	
Ignacio S. Garcia	11.25	4.10
Lorenzo Garcia	.75	
Luis Garcia	2.40	
Manuel A. Garcia	6.25	
Marcelino Garcia	6.58	.35
Martiniano Garcia	6.50	2.50
Ramon C. Garcia	1.00	
Ramon P. Garcia	.40	.40
Ramon Garcia	2.95	
Salomon Garcia	6.50	6.50
Teodoso Garcia	7.35	
Tomas S. Garcia	6.75	
Henry G. Garley	17.40	
Alva Galliheair	.50	
Clarence Gaussain	12.35	.75
Horacio Gilbert	23.50	5.75
Ramona Gilbert	6.75	.10
Richard Gilbert	9.75	5.66
Tony J. Gilbert	5.75	
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Ruperto Gomez	3.18	
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Mrs. Fred Gonzales	1.50	
Dennis Gonzales	1.75	
Sra. Maximina Gonzales	2.90	35
Nazario Gonzales	7.00	.10
Salomon Gonzales	.88	
Fred Gonzales	1.55	.50
B. B. Griego	10.50	6.50
Mrs. Bonifacio Griego	3.65	.90
Col. B. Griego	8.45	7.00
Deaudin Griego	3.05	.35
E. B. Griego Jr.	9.55	4.75
Deaudin P. Griego	.75	.75
Frank Griego	2.70	.50
George Griego	8.95	2.90
Pat Griego	5.45	7.10
Salomon Griego	2.60	.25
Willie V. Griego	2.56	.10
Mrs. Alicia Gurule	5.60	4.10
Manuelita P. Gurule	2.75	
Abran Gutierrez	12.20	2.00
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Alfredo C. Griego	2.85	
Anastacio Gutierrez	2.50	
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Harry L. Hampton	.50	
Eugenio Hidalgo	5.90	2.75
Salomon Hidalgo	5.73	.40
Joe A. Humphrey	3.40	2.75
Abel Jaramillo	6.32	4.75
Adenago Jaramillo	7.25	6.30
Alberto G. Jaramillo	4.65	.85
Antonio Jaramillo	2.60	
Ben Jaramillo	9.35	6.40
Domingo Jaramillo	2.70	.15
Eddie Jaramillo	7.30	6.00
Esequiel Jaramillo	5.05	.25
Francisco Jaramillo	6.07	.15
Frank F. Jaramillo	7.90	6.75
Fred Jaramillo	7.90	6.50
James T. Jaramillo	4.75	1.75
Mrs. Jose C. Jaramillo	1.58	

	Church	School
Jose Luis Jaramillo	4.50	.25
Melcor Jaramillo	2.80	.25
Melcor S. Jaramillo	2.80	.10
Margarito M. Jaramillo	1.20	.10
Merejildo Jaramillo	5.75	3.50
Natividad Jaramillo	4.39	.50
Nestor Jaramillo	5.40	.65
Nestor Jaramillo	2.53	
Placido Jaramillo	14.50	13.00
Premetivo Jaramillo	10.10	
Ruperto Jaramillo	2.50	
Sra. Teresita Jaramillo	8.85	3.80
Herman Kaneshirio	1.30	
Fred Kinman	4.70	
Robert Kitson	5.10	1.90
Frank L. Ladely	25.45	3.75
Juan D. Landavazo	7.50	.25
Paul F. Larrazolo	19.00	2.75
Rita Leol	2.05	2.00
Dr. A. W. Llewelyn	31.00	6.90
John Logsdon	28.00	6.30
Edwardo Lopez	6.50	6.30
Ernesto O. Lopez	.25	
Estevan Lopez	4.25	1.85
Francisco Lopez	7.10	
Manuel M. Lopez	9.05	3.85
Marcelino Lopez	3.50	
Miguel Lopez	1.90	.50
Phil Lopez	7.70	5.95
Epitacio Lovato	5.25	
Raymundo Lovato	1.00	
Raymundo Lovato	1.00	
Ricardo Lovato	1.30	
Adolfo Lucero	.55	.70
Jose Lucero	7.75	
Pete Lucero	3.25	3.25
Ambrosio H. Lueres	4.10	.40
G. C. Luna	7.25	100
Ernesto Lujan	6.53	4.00
Alvaro Maestas	3.00	
Raymond Maestas	1.50	1.35
Manuel Maestas	14.50	6.50
Jose Ma. Maestas	6.25	6.25
Salomon Maestas	7.50	6.00
Marcos G. Martinez	5.55	2.60
Eugenio Marquez	2.30	
Casimiro Martinez	7.25	
Justo Mascareno	6.95	.41
F. R. McNeill	8.50	.50
Isidro H. McKinley	14.75	9.90
Dan Miranda	.15	.25
Viola Miranda	.25	.25
Abel Molina	3.05	.35
Eliseo Molina	1.35	.10
Lourence Molina	2.25	1.50
Nacianceno Molina	7.40	1.75
Nick Molina	4.45	4.30
Pablo Molina	4.15	.15
Salomon Molina	9.15	
Elfego C. Montano	2.75	
Emiliana Montano	4.59	
Merejildo Montano	4.75	.50
Rufina C. Montano	3.15	.10
Willie Montano	3.55	
Harriett Monroe	1.50	.50
Trinidad Montiel	6.65	5.20
Carlos Montoya	7.50	6.75
Henry Montoya	2.95	2.70
Tim Montoya	5.30	.15
Luis Mora, Mrs.	5.25	
Gregorio Morales	6.75	
Alberto Moya	7.35	6.50
Castulo Moya	3.62	
Delfin Moya	3.30	2.65
Jack Moya	1.50	
Justiniano Moya	.50	
Liberato Moya	4.61	.25
Ubaldo Moya	6.25	
Mrs. Wm. O. Nelson	12.75	12.00
John H. Norris	5.00	
Marcelino Nuanez	3.30	.25
Adelino B. Olguin	.75	
Gillie A. Olguin	1.75	
Jose D. Olguin	6.60	6.50
Ramona Olguin	.35	.45
Samuel Olguin	5.90	
Pedro Ornelas	.90	
Max Ortega	5.95	6.95
P. Ortega	7.15	
Ramon Ortega	13.25	5.75
Stanslon Ortega	5.75	.95
Arthur Ortiz	5.00	2.30
Eva Ortiz	5.00	.25
Lucinda Otero	28.00	
Aniceto Pacheco	.25	.25
Enphemia Pacheco	4.00	
Eufemio Pacheco	.95	.50
Joe Pacheco, Jr.	5.70	.20

	Church	School
Jose M. Pacheco, Sr.	7.25	6.50
Adolfo Padilla	4.15	
Antonio L. Padilla	3.20	6.25
Antonio Padilla	.35	
Avelicio Padilla	10.70	5.95
Cleofas Padilla	2.85	.50
Eddie Padilla	2.25	
Eloy Padilla	5.50	4.15
Felipe Padilla	.30	
Frank Padilla	4.85	.60
Mrs. Horacio Padilla	4.65	1.95
Sra. Gertrude Padilla	1.97	.25
Jose M. Padilla	3.60	
Juan D. M. Padilla	1.05	.95
Martin Padilla	14.35	3.25
Pablo C. Padilla	3.15	.10
Premetivo Padilla	6.06	2.45
Rafael Padilla	6.45	
Sesario Padilla	8.40	6.50
Mrs. Ramona C. Parker	2.37	1.20
Frank Pena	9.00	6.75
Henry Pena	10.10	4.75
Jose Castillo y Pena	6.75	.25
Max Pena	5.10	.50
Desiderio Pino	.25	
Melcor Pino	.50	
Felipe C. Peralta	1.74	.25
Fidencio Peralta	.50	
Herminino Peralta	4.95	
Elifas Peralta	5.15	4.55
Mrs. Fanny Polish	1.25	
Juan Andres Peralta	6.50	1.90
Melquiades Peralta	2.50	
Tomas M. Peralta	6.25	1.50
Mrs. Manuel Perea	7.75	
Patrick Henry Phalen	2.05	1.00
James B. Quillin	1.00	1.00
Felix Quintana	7.86	.20
Martin Quintana Sr.	25.00	7.75
Martin Quintana Jr.	28.50	6.10
George Ramezyk	19.00	4.40
Sra. Felicita Rivera	6.75	6.75
Frank Rivera Sr.	8.75	6.50
Frank Rivera Jr.	14.25	6.35
Federico Rael	2.50	
Anselmo Rael	2.50	
Adan Romero	15.00	13.00
Alex Romero	1.60	
Arnold Romero	1.75	
Arsenio Romero	1.94	
Mrs. Beatriz Romero	.75	.25
Carlos Romero	4.60	3.05
Encarnacion Romero	3.50	2.95
Elisandro Romero	5.40	
Ignacio Romero	4.30	3.75
Juan Jose Romero	5.43	.25
Juana Romero	5.25	5.00
Luciano Romero	6.30	.65
Manuel A. Romero	7.50	4.75
Marcos Romero	11.10	9.00
Mrs. D. L. Romero	4.50	.25
N. C. Romero	26.40	12.35
Pedro Romero	4.40	3.95
Pedro M. Romero	5.30	
Ray Romero	4.30	4.00
Ray R. Romero	3.80	.60
Ross Romero	11.25	2.65
Paul Rubi	9.10	2.00
Serapia B. Romero	5.10	
Henry Sachs	13.00	6.75
Ignacio Sachs	1.30	1.25
Martin F. Sachs	6.75	
Pilar Sachs	3.75	
Bonnie Saiz	1.10	
Leo Saiz	7.75	3.63
Jose Ma. Saiz	1.45	
Lola Saiz	7.10	2.95
Paula & Refujia Saiz	2.96	.20
Fernando Salaz	2.20	1.55
Fermin Salaz	6.00	
Higinio Salaz	3.32	
Inez Salaz	3.00	
J. L. Salaz	4.70	.45
Santiago Salas	2.75	
Salvador Salas	2.35	2.50
Simon C. Salaz	5.10	
Mrs. Joe Salaz	3.00	
Jose De La Cruz Salaz	3.90	1.00
Jose Antonio Sais	.25	
Daniel Salazar	15.00	13.00
Henry Salazar	8.50	.50
Pat Salazar	3.85	
Abelino Sanchez	8.25	4.50
Adam C. Sanchez	5.20	2.00
Alberto G. Sanchez	4.35	.75
Antonio Sanchez	5.90	4.60
Adolfo Sanchez	5.75	1.10
Mrs. Adolfo Sanchez	5.50	5.25

THE PRESENT – Our Lady of Belen Catholic Church will no longer be the site for mass and celebrations by the OLB parish. An Albuquerque engineer has recommended the church be condemned and as of Monday no services have been conducted in the building. All services and ceremonies are now being held at the local Parish Hall, south of the church building.

ENGINEER RECOMMENDS CHURCH BE CONDEMNED

Our Lady of Belen services now being held in local Parish Hall

All masses and other services normally held at Our Lady of Belen Catholic Church are now being held in the Parish Hall, south of the church structure.

Rev. John Castillo reported the engineer had recommended the building be condemned and as of Monday all services were moved to the Parish Hall, although some ceremonies such as weddings may be held at mission churches.

The new church fund raising committee will meet tonight for confirmation of the appointments of majors and captains for the drive. Raymond A. Gabaldon is chairman of the fund raising committee. Assisting him will be Leroy Baca, co-chairman.

Fr. Castillo is to handle all news releases. He said the committees goal would be $500,000 with the campaign hopefully to begin on Oct. 10.

Fr. Castillo said the $500,000, if raised, would be used for both the construction of the new church and the paying of an old debt, the Parish Hall.

Fr. Castillo said an Albuquerque engineer, Fred Burns, had examined the present church structure and had the following recommendation: "It is my considered opinion, that the Our Lady of Belen Church building should be condemned from further occupancy forthwith."

Burns reached the following conclusions regarding the church building:

"The main church building is in a critical state of degenerating structural failure. While it is possible the building may stand for a long period in the future, it is highly probable that an external force could cause serious structural collapse. Such natural forces are wind, rain or snow, earthquake, or tremor, sonic boom or sub-soil movement.

"The bell tower, while in need of reinforcements, and repair, in my opinion, is not in immediate danger of collapse."

Fr. Castillo said no architects drawings of a possible new church building

Belen News-Bulletin Sept. 30 1971

JIM SLOAN COLLECTION

Throngs Flock To See Nativity Scene Here

THE NATIVITY SCENE at Our Lady of Belen church, which was formally unveiled last Sunday night, is attracting hundreds of visitors, many of them from other cities including Santa Fe, Espanola, Albuquerque, Bernalillo and Socorro. The true-to-life scene features miniature figures. The overall outdoor crib measures 16 feet across the front, nine feet in depth and seven feet in height. In the background is a painting of the biblical city of Bethlehem, and the approaching road. There are 20 miniature figures in the main scene, consisting of the baby Jesus, the mother Mary and Joseph; a camel and camel driver, an angel, a donkey and mule, three shepherds, three kings and six sheep. Overlooking the crib scene is a large angel. Two other angels are on the front roof of the Servite Fathers home which forms a background. The approach to the church is impressive, with Church street lined with lights on boths sides. The front of the church is outlined with lights, and two brightly lighted stars may be seen, one on the spire of the main church. Father Patrick Pharand, who designed the crib and supervised its construction, said "the attraction of the scene is terrific." Cars of visitors are constantly arriving at the scene. Wednesday night, they did not stop coming until well after 10 o'clock. A photograph of last year's crib, not so elaborate as the current one, was reproduced later in Novena Notes, a national publication of the Servite Fathers, and won second place in a nation wide contest, Father Pharand was recently advised. This year's picture also will be entered. The above photograph was made by Steve Garcia, photographer for Becker-Dalies Studio.

Dec-29 1950

News-Bulletin, Belen, N.M. Thurs., Dec. 11, 1975

Jarales Church's fate awaits final decision

A decision of what do do about the 100-year-old Jarales Church will probably be made by Archbishop Robert Sanchez of the Santa Fe Diocese in the next two weeks.

Death may not be imminent, as previously reported. The Archbishop said no decision will be made until he comes to Jarales to inspect the church.

"My general feeling is that we should try to retain our churches," he said. He explained the nostalgic feeling people feel for old churches because of weddings, baptisms and funerals that take place in them. "We have to keep in mind the historical aspect," he said.

He explained, however, that it may not be possible to save the church.

"The building is six degrees off plumb," the Archbishop said. He said the usual method of salvaging old adobe buildings—pouring cement under the walls to help support the foundation has already been done at the Jarales Church.

He said community feelings about the church will play a role in his decision as to what to do about the building. "I don't have to think of the building, I have to think of the community," he said.

Fate of the Jarales church still looms within the minds of mortals like those whom the church has witnessed passing through it for the past 100 years.

As things stand now, the fate of the church is in the hands of the Archbishop and a handful of architectural experts who will at some point in the near future come to Jarales and make their decision.

It is not known if they will meet with community members when they are in Jarales.

TEDDY CASTILLO, son of Mr. and Mrs. David Castillo of 722 Anthony Drive, is shown, kneeling, receiving his first Holy Communion from Father Cletus at St. Francis Cathedral in Santa Fe. Teddy has been attending the New Mexico School for the Deaf in Santa Fe for three years. Other youngsters shown above attend the school and also received their first Holy Communion.

Six Extension Clubs

(Continued from Page 9)

someone using the sewing machine, thus saving time and steps.

Pressing equipment useful during the construction of garments, and in their maintenance was studied.

The ladies learned the role of fashion garments in good grooming.

Three short lessons on mending have been given, including iron-on patches, a very quic way of mending, and oft quite unnoticeable. The ute overall patch can be chine-sewed onto leg sleeves of garments, ripping the side sean cheted patch is us almost invisable better garments.

In her furnitu lesson. Mrs. No extension wom points: 1. T family, 2. convenienc furnishin lanes o tural creat Min ne t

Backing, ma picture for p ing two ty discussed, appropria room, a tractive Oth centl arti ed t

ST. MARY'S 1955 GRADUATION CLASS: First row, left to right, Mary Ann Rivera, Lourdes Sanchez, Margaret Jaramillo, Fidelina Jaramillo, Julia Padilla, Frances Gabaldon, Delia Maestas and Sister Carmela, O. P., school principal. Second row, left to right, Joe Garcia, Carolyn Seery, Sally Sanchez, Prescilla Garcia, Viola Chavez, Sylvia Trujillo, Leonilla Jaramillo, Alice Romero, Angela Padilla and Ezechiel Esquibel. Third row, left to right, Dennis Cordova, Richard Sanchez, Rudolph Griego, Jose Castillo, Rev. A. J. Boland, pastor of Our Lady of Belen Church, Paul Gabaldon, Alex Sanchez, Claudio Montoya and Abran Torres. (Beavers' Photo)

May-24-55

STAR OVER BETHLEHEM - Attracting hundreds of visitors to the Christmas scene at Our Lady of Belen church was this large star mounted on top of the steeple of the church. The star was 3½ feet in diameter. (Photo by Becker-Dalies Studio).

CONGRATULATIONS-are continuing to come in almost daily to Our Lady of Belen church for its colorful Christmas season display which was viewed by hundreds of visitors from Dec. 23 through Jan. 6. A letter received only yesterday from a Nevada couple, Mr. and Mrs. David Simpson, complimented the church on its "splendid Christmas scene." The couple said they were attracted to the church by the "Star over Bethlehem." Visitors from Socorro, Mountainair, Santa Fe and Albuquerque also viewed the scene, along with members of the church and friends from the Belen community. On Christmas Day alone, more than 400 visited the crib scene. Father Pharand designed the scene, assisted by Mr. and Mrs. Triny Montiel, Mr. and Mrs. Bill Jaramillo and Mrs. Alfredo L. Chavez. The padrinos during the season were Mr. and Mrs. Henry Gabaldon of Belen. The crib scene was lighted each night from 5 to 11 o'clock. There were life sized figures, as shown in the picture above. The Mother Mary at the right of the crib, the shepherds and the Wise Men all contribute to the replica of the manger scene. The words above the scene, translated into English, mean "Glory to God in the Highest." (Photo by Becker-Dalies studio).

Hospital Notes

BELEN HOSPITAL

Admitted: Mrs. F. B. Baca, Belen; Mrs. J. L. Capps, Belen; Carlos Baca, medical, Los Lunas.

Dismissals: Mrs. Aurelio Sanchez, Belen; Mrs. Antonio Garcia, Belen; Carlos Baca, Los Lunas.

BIRTHS

BIRTHS

Mr. and Mrs. E. L. Marton, Belen, a girl born last Friday at the Belen hospital. Both mother and daughter doing fine.

Mr. and Mrs. F. B. Baca, Belen, a girl born Sunday at the Belen hospital. Both mother and daughter reported doing fine.

1949 1949

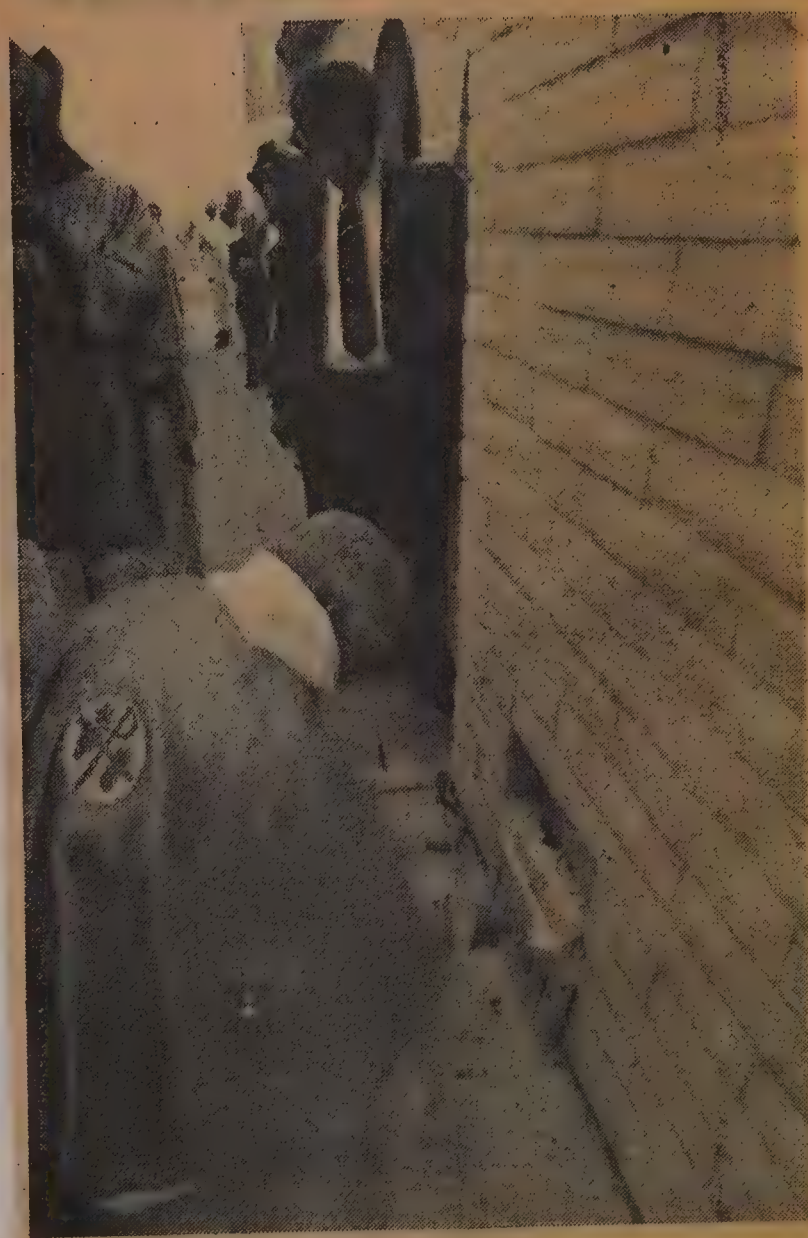
May - 53

The Main altar of Our Lady of Belen Church supplied the background for the 1953 Eight grade graduates of St. Mary's parochial school last week. Pictured above is the class, Rev. Aloysius Boland, pastor, Rev. Patrick Pharand, assistant pastor, and Sister Carmella, teacher principal. Front Row, left to right, Sister Carmella, Madeline Garcia, Lorena Baca, Verónica Gabaldon, Leonella Chavez, Jennie Jaramillo, Patsy Abeyta and Marie Griego. Second row, left to right, Frances Storey, Ruth Gabaldon, Mary Padilla, Eileen Gabaldon, Lorencita Garcia, Donna Cordova, Betty Joe Vance and Theresa Baca. Last row, left to right, Ruben Cordova, Eugene Gabaldon, Norbert Sanchez, Fred Chavez, Father Boland, Father Pharand, Warren Seymour, Robert Montiel, Daniel Sanchez and Pat Rael. (Beavers Photo.)

FIRST HOLY COMMUNION, CLASS OF 1955: His Excellency, Edwin V. Byrne, Archbishop of Santa Fe, and Rev. A. J. Boland, pastor of Our Lady of Belen Church, are shown in the above photos with the young boys (top) and girls (bottom) who received their First Holy Communion Sunday, Feb. 20.

SHRUBBERY IN FRONT of Our Lady of Belen enhances the appearance of the exterior of Our Lady of Belen Catholic Church which is of Spanish-modern design with white slump rock and red tile roofing.

STAINED GLASS windows placed around the inside of the church show the 14 stations---the story of Christ from his arrest through his crucifixion until His body is placed in the tomb.



REV. JOHN CASTILLO, a native Belenite now pastor at Our Lady of Belen Catholic Church, places the date brick in the front of the church during the Feb. 17 dedication ceremonies. Watching Fr. Castillo is Herman Tabet of Rio Grande Construction, builders of the church. At the left is Archbishop James Peter Davis.

More Than 3000 Join To Welcome 'La Conquistadora'

More than the expected crowd of 3,000 parishioners jammed the premises of Our Lady of Belen parish last night to venerate La Conquistadora and attend solemn high mass in her honor, celebrated by Rev. Aloysius Boland, pastor, Rev. Wilfred Savard, pastor of La Joya, deacon and Rev. Robert Atkinson of St. Alice parish, Mountainair, sub-deacon. Fray Angelico Chavez, O.F.M. who accompanies the famed image on her state wide excursion, delivered the sermon and St. Mary's archepella choir sang the responses of the mass.

Eight Senior Girl Scouts of the parish carried the magnificiently robed statue in procession from North Main street to the outdoor altar erected for the occasion. Three local Fourth Degree Knights of Columbus and three from Albuquerque formed the honor guard, all dressed in their degree regalia. The three local mn were F. A. Delgado, Joe Tabet and Dr. A. W. Llewelyn and from Albuquerque were Fred F. Artenzia, J. P. Marquez and Max Griego.

All the children and adult parish organizations including the Knights of Columbus, Catholic Daughters, First Communicants and the four missions marched behind their respective banners in the Marian Year pilgrimage procession which extended for half a mile.

In his sermon, delivered in English and Spanish, Father Chavez, outlined a brief history of the venerated image pointing [illegible] in New Mexico

ST. MARY'S GRADUATES OF '54—The largest class in the school's history posed with their pastor and teacher, with the main altar of Our Lady of Belen church, decorated in a profusion of spring blossoms, serving as the background. Above are the 35 members of the class, 19 boys and 16 girls, holding their blue velour diplomas. Top row, left to right: Ben L. Ortiz, Herman Padilla, James Theiler, Porfirio Pena, Rev. Aloysius Boland, pastor and rector, Leonard DeJoria, Joe Sanchez, Richard Vigil, Triny Pacheco. Second row, left to right, Charles Seery, Francis Torres, Leroy Baca, Tony Sanchez, Patrick Storey, Raynaldo Sanchez, Placido Baldonado, Filiberto Chavez, Joe Trujillo, and Ruben Lucero. Third row, girls, left to right, Amada Montoya, Erline Garcia, Frances Montiel, Criselda Romero, Elsie Mae Jaramillo, Clara Hawsk, Rosalba Sanchez, Barbara Ann Jacquez [illegible] row, left to right, Arlene [illegible] Veneranda Gurule, Eda [illegible] Jenny Romero, Lillian S[illegible] Corine Gabaldon, Dolores [illegible] ta, Lucy Sanchez and Sist[illegible] mella, O. P. class teache[illegible] school principal. (Pho[illegible] Beavers.)

[illegible] Central East
or phone
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PHONE 8911 BELEN, NEW MEXICO

FAMILIAR SCENES - Marking the 160th anniversary of the founding of Our Lady of Belen Catholic church, upper picture, will be scenes familiar to those portrayed in the other pictures at left and above. These are scenes from religious phases of the annual Belen fiestas. The procession is a highlight of the three-day observance.

Annual Fiestas Set For August 14-15-16

The 160th anniversary of our Lady of Belen Catholic Church will be commemorated by the annual fiesta Aug. 14-15-16. Program plans are under way, but incomplete, church officials said this week.

Belen was founded in 1740 by a group of Spanish Colonists. It was settled by Diego Torres and Antonio Salazar and named "Nuestra Senora de Belen." The founding records make no mention of a church, however, records do substantiate the claim that Isleta's priest visited Belen from time to time.

It was not until 1793, that Belen became a parish and received their first resident pastor, Fray Bernal.

The first church was located in Old Town. The structure is reported to have been of adobe and stone. It served for 61 years when it was destroyed by flood in 1855.

The new church was built on the present site with two towers, and in 1860 Bishop Lamy blessed the completion of the building. The following year the bell which still rings in the present tower came over the Santa Fe Trail.

In 1873, the parishioners constructed a central tower in the place of the two originals.

The present church was built in 1917 with the same roof and tower of the older building retained.

COLUMBIAN SQUIRES DANCE

The Columbian Squires will hold a dance at the Knights of Columbus Hall at 7:30 tonight.

The number of farm workers in the U. S. has decreased by two-million—one-sixth in the past twelve years. Farm output has gone up one-third,

7-31-53

Prepares For 160th Anniversary

* * * * * * * * *

8-18-77 ~~8-18-76~~

Fiesta Ends Successful Run

Highlights Included Masses, Parade, Gambling

By Don Burge

BELEN—The 184th Our Lady of Belen Fiesta ended late Monday night after a successful five-day run of parades, games, sacred masses, dancing, carnival rides and gambling.

Belen police officials reported it to be a remarkably quiet fiesta with only 12 arrests, not all related to the fiesta, made during the five days. Several of those arrests were of juveniles.

Fiesta officials also reported it to be the "biggest and most successful fiesta and carnival in years."

Our Lady of Belen rector Fr. John Castillo also called the fiesta a "great success." He added that more than 100 parishioners volunteered their time, talent and efforts to make the annual fund-raiser a success.

"The fiesta raises approximately 25 percent of the annual revenues needed to operate the church," Castillo said. "We are able to raise as much as we do because of the fine people who volunteer to help.

"And everyone we had out here was a volunteer," he said.

Castillo said he did not yet have a total figure for the fiesta because the carnival operators had not yet paid the church.

The fiesta began last Thursday with a parade which got started a little early, apparently because of some over-anxious police officials. The parade was led by five Belen police cars, four from the sheriff's office and one each from the state police and mounted patrol.

Other features of the parade included nearly three dozen horses, over 20 children on decorated bikes and a dozen floats.

Thursday events all seemed to go a little early as the next big event, the fireworks show and the burning of the devil, also started early.

Fiesta officials reported the crowd which had gathered to watch the show became a "little unruly" and the fireworks were set off early to placate them. In fact, diablo was reduced to ashes before the time the show was scheduled to begin.

Sixteen-year-old Dorothy Harrell reigned over the ceremonies as queen, having collected more votes, at a penny apiece, than her runners-up, Ruby Salazar and Jeanette Trujillo.

Chosen princesses were Diana Romero, 14, and Amadita Ramos, 12. Runners-up were Leslie Gilbert, Michelle Rivera and Letitia Romero.

The queen and princesses were decided by which girls could raise the largest amount of money for the church. Each penny received represented one vote and the contestants had a little extra incentive, reportedly by being offered five percent of what they were able to collect.

Harrell was crowned queen Sunday evening and she in turn crowned the statue of Our Lady of Belen.

Fiesta mass was held Monday morning.

Throughout the five-day span the carnival reigned each evening with its traditional ferris wheel, merry-go-round, and dart and baseball throw games.

Also traditional at the carnival were two quasi-legal gambling booths which between them reportedly raised over $10,000 for the church.

Belen Police Chief Joe Gabaldon said Tuesday that one of the gambling games, a dice game in which the better bets on whether or not the throw of the dice will be over or under the number 7, was "definitely illegal."

Dist. Atty. Thomas Esquibel, however, said the game may have been legal provided that all of the receipts go to the church.

The other game, called "Casino," is legal if all receipts go to charity and if it is run by a charitable organization or a church, Esquibel said.

Esquibel added that he had not seen the dice game nor had he officially checked into it.

The state gambling statute "would probably be construed in favor of the church," Esquibel said. That law, he added, requires that games of chance, such as casino and bingo, be operated by a charitable organization and that all proceeds go to that organization. It also prohibits any employe or operator of the game from being paid.

"The church," Esquibel added, "is recognized as being a non-profit charity."

"If it was a borderline decision on the (Dice) game, I would go with the church, and I think public opinion would also favor the church," Esquibel said.

In that game the bettor puts his money down on either the "over 7" or "under 7" side. If the bettor wins his money is doubled, however, if the dice come up "wrong" the bettor loses. When the dice land on the number "7" all bettors lose.

The operator of the game picks someone at random to throw the dice. In the fiesta game the bets were one quarter with a $1 limit.

Price of the casino tickets, which resemble a slot machine game, were 50 cents apiece. In that game the player buys a card which gives him five chances to win by pulling a portion of the card off to see if he has three of one kind of various symbols. Payoff to winners ranges from $1 to $50.

The casino game reportedly pays out $3 of very $4 taken in.

Neither fiesta game restricted the age of players with children under 10 observed playing at both booths. Esquibel said an age restriction was not necessary but added, "I would think they would exercise some discretion."

The dice game closed down late Monday night after Gabaldon observed it briefly and said he "would check into what is going on here." Before he could make that check operator Kenneth Trujillo shut the game up.

The fiesta itself officially closed earlier Monday evening with the drawing for a camper. Ralph Sylveston of the Rio Communities won the truck and Candelario Kline of Jarales won the second prize of $500.

St. Mary School Will Open Monday

BELEN—St. Mary Elementary School will open Monday with a projected enrollment of approximately 180 students from grades one through eight.

School hours from 8:30 a.m. to 3:15 p.m. will be in effect.

Parents are reminded that the lunch program will not begin until Wednesday.

Under the principalship of Sister M. Lydia Korson, O.P., an eight-member staff has been hired for the coming year. They are Barbara Flett, grade one; Sister M. Rits Barreras, O.P., grade two; Lori Steinberg, grade three; Sister Mary A. Morang, O.P., grade four; Margaret Rich, grade five; Barbara Lah, grade six; and Christopher Carson, Patsy Sais and Lydia, junior high department.

According to Lydia, the new school year will begin in grades one and two with a "Workshop Way" program and individualized reading instruction.

Students in grades three and four will experience a new curriculum featuring individualized instruction geared to their special age groups.

Instruction for grades seven and eight will continue with the departmental approach.

Barely a month ago, on February 17 the new building of the Our Lady of Belen Catholic Church was dedicated---a building containing 13,392 square feet and which will seat a total of 1,066 people.

The path to completion of the church was not easy and it took the work of many parishioners to make the dream of a new church come true.

According to the church history published for the February 17 dedication, it was Rev. Philip M. Brennan, O.S.M., who began the "dream" of a new church after the parish made the final payment of its debt February 18, 1963. It was almost 11 years later that the formal dedication of the gleaming new church was held.

At the dedication services, the congregation was led by several priests including Rev. John Castillo, a native Belenite, who originally served the Belen parish in the 1940's and returned in 1971.

During the period when monies were being raised to construct the new church, Fr. Castillo was instrumental along with the other parish priests, Rev. Gabriel Weber and Alex Gauthier, in the completion of the new church.

There is much to the background of Our Lady of Belen and its parish---a parish that celebrated its 180th anniversary with the February dedication.

Founding

OLB parish is 181 years old for it was on March 1, 1793, that the local representative of Spanish civil authority, Lt. Don Jose Francisco Pino, presented a book for parish records to the first pastor of Belen, Fray Cayetano Jose Bernal and thus officially formed the parish.

The first parish church of Belen was located in Plaza Vieja or Old Town and was an adobe structure, Spanish in style. The church remained in this location until 1854 when the parish church in "New Town" at its present location would be built following a controversy concerning where a new church was to be erected.

The building program for a new church was begun in May, 1857 and the rectory at Plaza Vieja was dismantled, hauled to New Town and used as material in constructing a new rectory.

A new church was made necessary by the fact that the Old Town church was in "ruinous" condition and was, in all probability, beyond repair.

In 1963 the erection of the Stations of the Cross and the blessing of the Chapel of St. Francis Zavier in 1864 by the Vicar General of the dioceses Fr. Pedro Eguillon completed the new church.

Bones Found

Eventually the ruins of the Old Town church were destroyed when one of the Becker family negotiated with the proper authorities to buy the ruins of the Plaza Vieja church.

In the process of destroying the church, Becker's employe Ignacio Chavez discovered two large oven-like receptacles built into each of the two towers, containing many bones. These were the remains of Belen's early citizens who enjoyed the privilege of being buried inside the church.

The priests and brothers of the Servite Order began serving OLB in 1927. St. Mary's Parochial School opened its doors for the first time in September, 1927 with an enrolment of 290.

150 Years

On August 15, 1943, OLB celebrated its 150th anniversary during the Feast of the Assumption. This was highlighted with a Solemn High Mass held in the Belen public park by the Pastor Raymond M. Coughlin. The mass was offered for the special intention of the many Belen men taken prisoner by the Japanese following the fall of Bataan.

The church has been full of activities from 1943 to the present day. 1945 saw the organization of the OLB chapter of the Catholic Daughters of America. January 11, 1948, marked the dedication of the old Parish Hall.

In 1952 the Servite Fathers completed 25 years of service to the parish while the Belen Council of the Knights of Columbus celebrated their silver anniversary in 1953.

On April 19, 1959, a new $87,000 convent for the Sisters of the Dominican Order of OLB was dedicated. In 1961, the new Pueblitos Chapel was dedicated by the archbishop.

Dreams Begin

On February 18, 1963, the parish made the final payment on the parish debt and Father Brennan began the "dream" of a new church.

A fire in August, 1964, in the parish hall resulted in the groundbreaking in 1965 for a new parish hall which was formally dedicated November 7, 1965.

The Parish Council was organized in 1968 under the direction of Rev. Leonard M. Mazurk and has thrived since then under Rev. Joseph M. Carbone and Rev. John M. Castillo.

Fr. Castillo was chosen in August, 1971, to serve as pastor of OLB. He is the first native born of Belen to be elected as OLB pastor and the first native ordained as a Servite. His first solemn mass was said in Our Lady of Belen June 2, 1940.

Structure Report

A report issued in September, 1971, on the "structural adequacy of the parish church building" concluded that the main church building was in a "critical state of degenerating structural failure . . . it is highly probable that an external force could cause serious structural collapse."

In the last week of September, campaign workers for the new church building were organized under Raymond Gabaldon and Leroy Baca.

The services of Bernabe Romero, a Santa Fe architect, were engaged to plan the new church which was to be a semi-circular design with all the pews grouped close to the altar.

The old church structure was demolished in February, 1973. Masses were held in the parish hall.

June 16, 1973, was the date of the groundbreaking for the new church.

Bells Ring Again

On November 29, 1973, the glorious sound of bells ringing once again was heard at Our Lady of Belen after a silence of two years while construction was under way on the new church. The man responsible for ringing the bells was 89-year-old Martin Quintana who was first offered the opportunity to serve as the church bell-ringer in 1927.

The first Mass at the new church, officially dedicated, February 17 of this year was at midnight December 25, 1973.

A Spanish-modern exterior of white slump rock with red tile roof grace the new church building. A short tower incorporated into the design to house the three bells from the old church.

The Interior

Steps are eliminated from the interior as the pew area slopes down toward the sanctuary and then up towards the altar. Gold-toned nylon loop pile carpeting lines the aisles and sanctuary.

Eighteen stained glass windows line the sanctuary. The windows were donated by 18 families within one week and furnishings for the church were purchased by parishoners.

Federico Armijo, an artist from Albuquerque, designed and hand carved in free form the altar furniture, wall sculpture and statue of St. Jospeh.

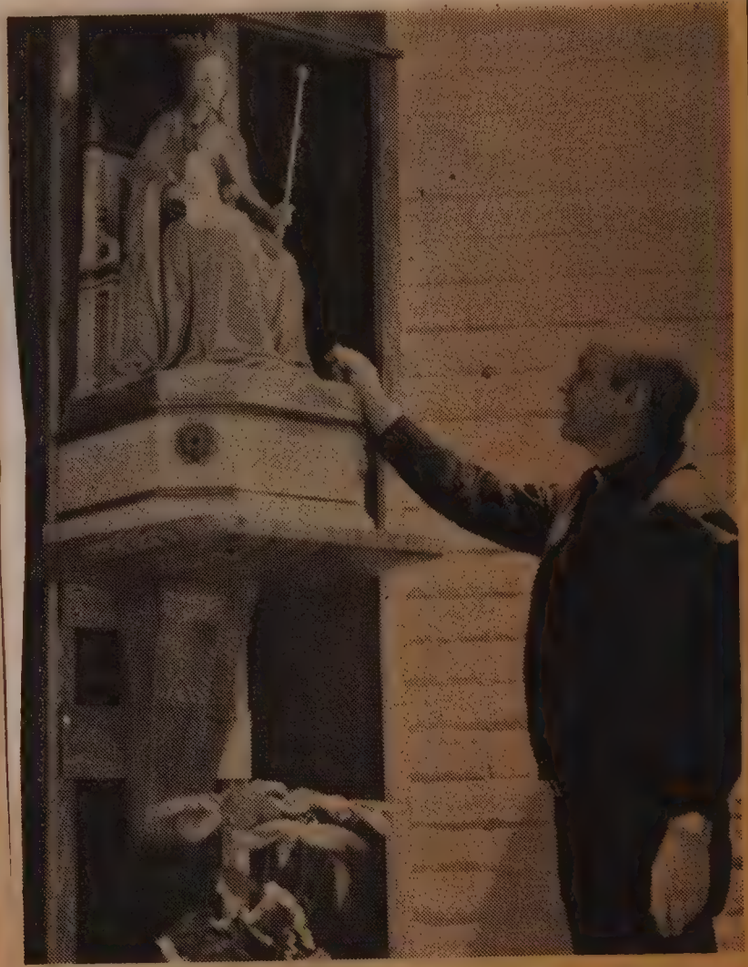
Sister Giotto, artist and a Dominican Sister, who has her shop in Old Town in Albuquerque, did the restoration of some of the antique statues in the church.

In addition to Fr. Castillo, Frs. Gabriel Weber and Alex Gauthier take care of OLB parishioners.

A UNIQUE MOSAIC of Our Lady of Belen, St. Mary holding the Baby Jesus, may be seen in the entry way into the church. The stained class windows were done by Arthur J. Tatkoski.

THE ALTAR in the OLB church can be used by priests who are standing as well as by those who may be in a wheelchair. This is done through a special drawer which may be pulled out of the altar to make it easier for someone in a lower position to conduct Mass.

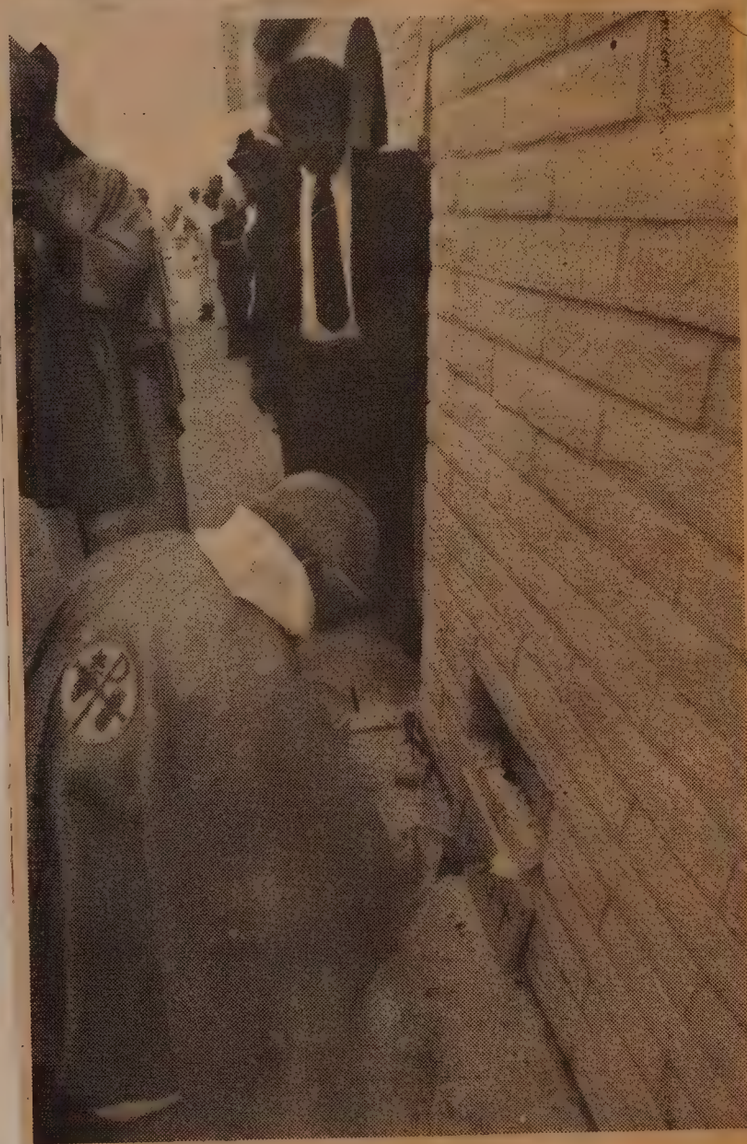
FEDERICO ARMIJO, an Albuquerque artist, was commissioned to design and hand carve the free form altar furniture and also the cross on which the antique crucifix has been placed.



"NUESTRA SENORA DE BELEN," a statue which dates back to at least the late 1800's, is gazed upon by Fr. Gabriel Weber. The statue was taken from the now demolished Our Lady of Belen church and now stands in a prominent position in the new church.

SHRUBBERY IN FRONT of Our Lady of Belen enhances the appearance of the exterior of Our Lady of Belen Catholic Church which is of Spanish-modern design with white slump rock and red tile roofing.

STAINED GLASS windows placed around the inside of the church show the 14 stations---the story of Christ from his arrest through his crucifixion until His body is placed in the tomb.



REV. JOHN CASTILLO, a native Belenite now pastor at Our Lady of Belen Catholic Church, places the date brick in the front of the church during the Feb. 17 dedication ceremonies. Watching Fr. Castillo is Herman Tabet of Rio Grande Construction, builders of the church. At the left is Archbishop James Peter Davis.

News-Bulletin, Belen, New Mexico

Our Lady of Belen exhibits past, present

Thursday, March 14, 1974

THE BELLS OF Our Lady of Belen rang once again after a silence of two years on Nov. 19, 1973. This was followed on Feb. 17 on the dedication of the new church. OLB parish has an interesting and varied background while the new church contains many modernizations while retaining much of the old. For a special feature on OLB, see **page 8.**

AN ESTIMATED 4,500 people attended Christmas services in the new Our Lady of Belen Catholic Church, including 1,500 on Christmas Eve. The opening of the new church marked the fulfillment of a goal Father John Castillo set over two years ago.

OLB Church opens doors

An estimated 4,500 people, a number almost equal to the population of Belen - attended Christmas services at Our Lady of Belen Catholic Church.

More than 1,500 of these crowded into the church for the first service at midnight Christmas eve. This mass was concelebrated by Fr. John M. Castillo, O.S.M. Pastor, and his two assistants Fr. Gabriel M. Weber, O.S.M. and Fr. Alexis M. Gauthier, O.S.M. Reader was Henry Montoya with Mrs. Henry Montoya directing the youth choir. The spirit of Christmas was much in evidence as the church bells rang, the choir sang, and a thousand luminarias glowed in the midnight darkness.

Another 3,000 people attended the four Masses on Christmas day. Mr. and Mrs. Joe Tabet, the padrinos for this year, offered the Santo Nino for veneration at all the services.

Mark Sanchez, sophomore from Belen High, was the first person to play the new organ for worship services. He accompanied the congregational singing at the 8 a.m. Mass. The folk choir sang again at 9:30 and Mrs. Fiske Mountain played the organ for the 11 a.m. singing.

All day long compliments were heard, congratulating Fr. Castillo for having guided the parish to reaching its goal, set more than two years ago, and fulfilling its promise to the people of having the new church opened by Christmas, the patronal feast of the parish.

The joy and sincere approval of the parishoners was repeated again and again by continued praise and compliments for both the contractor, Herman Tabet of Belen, and for the architect, Barnabe Romero of Santa Fe.

The new Sunday schedule of Masses in the church will be the same as Christmas, with Masses being celebrated an hour and a half apart at 6:30 a.m., 8 a.m., 9:30 a.m. and 11 a.m. Daily Masses are at 6:30 a.m., 7:55 a.m. and 7 p.m.

Cannon Craft Co. registers with SCC

Cannon Craft Manufacturing Co., which is incorporated in Texas, has registered with the State Corporation Commission in New Mexico.

A plant is currently under construction for Cannon Craft at the Madrone crossing south of Belen.

The company manufactures wooden louvre shutters and has an authorized capital of $1,000,000.

One of the incorporators is the company's president Jim Masters who has his headquarters at the Horizon Industrial Park where the plant is under construction.

Vandals destroy Yule decorations of Girl Scouts

Christmas decorations in Belen's Anna Becker park were badly damaged by vandals sometime Christmas Day.

Mrs. Jerry Lovett, leader of the Girl Scouts who erected the display 10 days ago, reported at least half the figures and other displays were destroyed.

"It happened either Christmas Day or Christmas Night," she said, Wednesday.

Sadder than the destruction was the theft of several parts of various displays, constructed by local artists over the past ten years.

A TOUR OF *Churches*

BY BRIAN BUDDENHAGEN
NEWS-BULLETIN STAFF WRITER

The Sunday following Christmas, if you want to spend some more time in church, you can whittle away the afternoon in some of Valencia County's historic churches.

The Valencia County Historical Society is sponsoring a Christmas driving tour of four churches in the area from 1 to 4 p.m. on Sunday, Dec. 27. Included are Our Lady of Guadalupe in Peralta; San Antonio Church in Los Lentes; Immaculate Conception in Tome; and the newly-restored Immaculate Conception in Casa Colorada.

"This is an opportunity for people to highlight something historic," said organizer Maggie McDonald. "It's something that people know and have seen in the community, but haven't been inside of, and don't know the background.

"It's an opportunity to highlight these structures, because they are so important to our history. There is a great history in our region of the Rio Abajo."

Being a driving tour, people will provide their own transportation. "There is a freedom in that," said society president Patty Guggino, "in that they can go to only one, or several of the churches, in any order that they want to do so."

Each church will be decked in holiday decorations and refreshments will be served. Local historians will fill people in with historical presentations every half-hour, with the final lectures at 3:30 p.m.

Robert Romero — who was instrumental in the renovation of Immaculate Conception — will conduct tours at the Casa Colorada church; McDonald will be on hand at the Tomé church (which has its own attached museum); and Guggino will explain the history of the San Antonio Church.

*See **Churches**, page 9B*

San Antonio

San Antonio church, off Los Lentes Road in Los Lunas, was conceived to be a replacement for the original St. Augustine church in Isleta, which was destroyed in the pueblo revolt of 1680. San Antonio dates to 1790, and though San Augustine church was eventually rebuilt, County Historical Society President Patty Guggino said "the people still had a terrific devotion to San Antonio, where they could once again pray to the familiar Saint Anthony — who could find their lost objects — and was much more approachable in their minds than the austere theologian (St. Augustine)."

Our Lady of Guadalupe

Our Lady of Guadalupe, in Peralta off NM 47, "was right on the Camino Real," said historian Maggie McDonald. "The present-day church, started in 1879 on land donated by Mercedes Otero, replaced a smaller one located nearby in Los Pinos. The earliest mention of Peralta, she said, comes from Catholic Church documents dated 1835, during Mexican rule.

Immaculate Conception

Immaculate Conception Church in Casa Colorada, off NM 304, was built after the turn of the century, but the community itself dates from much further back. "Casa Colorada was originally part of the Belen land grant," said historian Maggie McDonald. "It broke away in 1813 and became its own land grant." Casa Colorada, though, was mentioned as far back as the 1600's. "It was a major point on the Camino Real," said McDonald. "it also has some famous santos." The formally-decrepit church was recently re-furbished by its doting congregation.

people & places

Sandy Battin

A Christmas wish

There are so many of you out there, yet so little money to buy you anything for Christmas.

Over the course of the year, we've talked with so many readers that we feel as if we know you. We've spoken on the telephone when you called in a birthday announcement. We've celebrated with you when a new grandchild was born, or when your son graduated from high school.

We've written your children's names on the honor roll lists and taken their photos when they were in the school play.

It's impossible to send each of you a gift, so we thought we'd simply send out these Christmas wishes for you:

• That you really watch one cold winter night when the moon rises above the Manzanos and the stars come out like tiny pieces of ice frozen in the black,velvet sky.

• Candles lit in a church and someone singing "Silent Night."

• That your whole family can sit together for Christmas dinner.

• A deep-down belly laugh for just about any foolish reason.

• The sweet smell of the river in the summer and the heady perfume of New Mexico rain.

• Mariachi music.

• That you remember to buy enough batteries.

• Roadrunners take up residence near enough that you can watch their every move.

• A novel in which you absolutely lose yourself.

• A snowy day with nothing to do and nowhere to go. You fill in the blanks.

• That you get a chance to meet some of the kids that I do, and come to see, as I have, that the world will be left in pretty good hands.

• October blue skies framing flaming red leaves.

• Water rights.

• A winning high school basketball team.

• A wonderful mini-series on television to take up an entire week of winter evenings.

• Ghost stories to be shared.

• Flannel shirts.

• Lilacs in full, fragrant spring bloom.

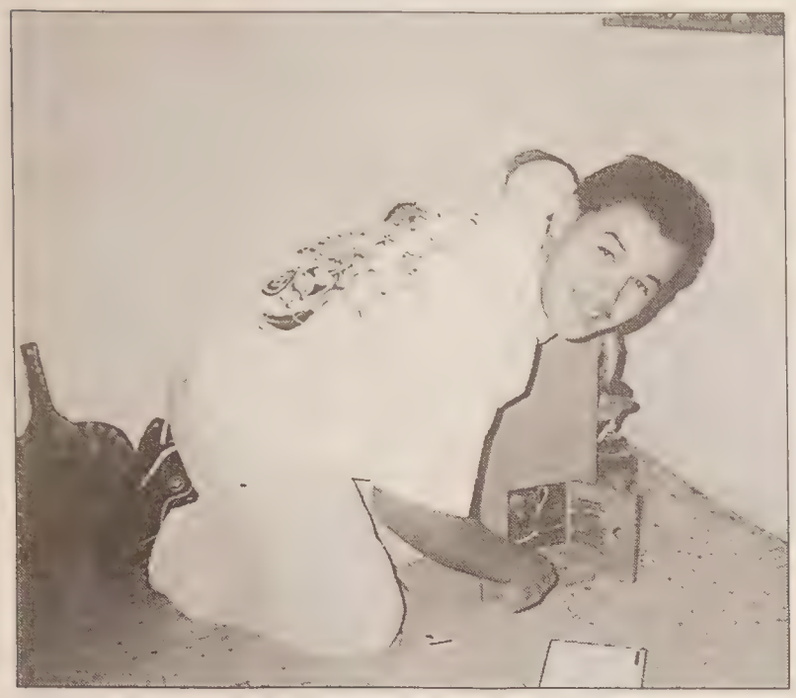
• Your mother's sugar cookies — made by Mom.

• March wind — just because it makes you feel alive and since it feels so good when it stops.

• A bumper chile crop — and the good smell of it roasting out in the open air.

• A ride on the Tilt-A-Whirl.

• Several three-day weekends,



Eric Molinar of Youth Development Inc. helps make a repair at a senior citizen's home.

Donnie Bray of Wal-Mart Distribution Center helps clean up an animal pen at La Mesa Residential Treatment Center.

Day of Caring

110 people from all walks of life helped in a United Way project

Girl Scouts Kassey Potts, Loren Gastian, Loren Swindley and Anna Resen participate in a cleanup project.

Submitted Photo

Andy Gomez of Norwest Bank, Los Lunas Alternative School teacher Roger Reese, Adelante home manager Diane Tietsen, and alternative school teacher Nancy Lopez plant trees, lay sod and spread gravel at Adelante.

About 110 people from across Valencia County volunteered during the Day of Caring, recently sponsored by United Way.

They worked doing on projects at various venues across the county.

Among the groups that helped out were representatives from Wal-Mart Distribution Center, First State Bank, Ranchers Bank, Norwest Banks, Los Lunas Alternative School, Valencia County Families Communities Coalition, Youth Development Inc., La Vida Felicidad, Adelante, Girl Scout Troop 1235 of Bosque Farms, and Enchanted Mesa Residential Center.

Jill Spencer of Wal-Mart Distribution Center, stirs up some paint on a project for the Day of Caring.

CHURCH NOTES

Advent series set at Peralta Methodist

Peralta Memorial United Methodist Church has planned a series of Advent events:

• The chancel choir will perform the Christmas cantata, "A Light Still Shines," at 6:30 p.m. on Sunday, Dec. 20. Snacks and fellowship will follow.

• Christmas Eve candlelight services will be held at 6 p.m. and the chancel choir will again present "A Light Still Shines" at the 8 p.m. service.

For information, call Pastor Steve Davis, 865-9334.

Bible college offers classes in county

Albuquerque Bible College and Graduate Theological Institute will offer 13 undergraduate- and graduate-level courses in Albuquerque and Los Lunas, beginning Jan. 11. Registration begins Dec. 28 and continues through Friday, Jan. 8.

The college is approved for eligible Veterans Administration students. For more information, call 828-1205 or visit the office at 8600 Academy NE, Room 401, in Albuquerque.

Christmas Eve service set at First Pres

The First Presbyterian Church of Belen, 85 Manzano Expressway, will hold a Christmas Eve candlelight service at 7 p.m. Thursday, Dec. 24.

RESTAURANTS

Ann's
Cafe • Catering • Event Planning
Breakfast starting at $2.50 • Lunch starting at $4.95

Vana's
Valencia Valley Catering
Buy your holiday pies during the month of December for $1.00 off regular price!

Our Lady of Belen is selling this Christmas card to benefit the Church Memorial Park. Rebecca C. Chavez donated a painting of last year's church Nativity scene and has allowed the image to be used on Christmas cards.

Christmas card sales benefit church efforts to beautify cemetery

BY RITA FERNANDEZ
NEWS-BULLETIN STAFF WRITER

Local artist Rebecca S. Chavez, has donated her artwork to help raise funds for a special project at Our Lady of Belen Catholic Church.

Chavez recreated last year's church nativity scene in a painting and has allowed it to be reproduced as a Christmas card. The cards are being sold to generate much-needed funds for the upkeep and improvement of Our Lady of Belen Memorial Park.

The full-color Christmas card has text in both English and Spanish. It is available from the parish office at Our Lady of Belen Church, at Church and Tenth Streets in Belen.

Beautifying the memorial park is a project of a number of Our Lady of Belen parishioners. According to Martha Trujillo, the committee has drawn up a mission statement expressing its dedication to improving the cemetery.

It states that, "we are committed to serving Our Lady of Belen Parish Community with the spirit of caring and respect; we are committed to burying our beloved deceased with reverence and dignity; we are committed to comforting the bereaved; treat families with love and compassion; we are committed to maintaining and beautifying these sacred grounds; and we are committed to promoting good will, and ministering to the entire Christian community."

How to buy cards

The cards are available from the parish office at Our Lady of Belen Church, at Church and Tenth Streets in Belen. Cost is $15 for a pack of 20.

CELEBRATIONS

Anniversaries

Wednesday, Dec. 23
Rick and Phyllis Hayes of Belen, 20 years

Birthdays

Thursday, Dec. 17
Shauna Ortiz

Saturday, Dec. 19
Joe Portio of Los Lunas

Monday, Dec. 21
William McCraw, 14, of Belen

Tuesday, Dec. 22
John Allen Thompson III, 13, of Rio Communities

To include a birthday or aniversary in Celebrations on Saturdays, call Sandy at 864-4472.

SCHOOL NOTES

BHS science teachers attend conference

Teachers from Belen High School attended the National Science Teachers Association's southwestern area convention in Albuquerque earlier this month.

From Belen High School were Denese Jackson, Bob Deuble, Rick Rochette, Laura Cady, Serena Douglas, Sheila Feeney and Matthew Williams.

A number of Belen High School students volunteered to serve as guides including Tim Ahern, Steven Bartholomew, Teri Jaramillo, Jose Salazar, Chris Scott and Jason Gallegos. They are members of the school's Mathematics, Science Engineering Achievement (MESA) organization.

Submitted photos

Scary art

The Hub City Chapter of the American Association of Retired Persons judged a pumpkin-carving and scarecrow contest last month at Central Elementary School in Belen. The judges couldn't decide on a winner for the scarecrow contest so they declared a tie between teachers Michael Jaramillo and Elizabeth Cordova's classes. The classes split a $100 prize donated by Femia's Cafe in Belen. Above, judges Regina Griego, Ed Griego, Bettye Chavez and Terry Frazier are shown with students from both classes. The scarecrows the students made are shown at right.

CHRISTMAS SERVICES

First Baptist Church of Belen
401 Becker • Belen
864-8621
Dec. 24 • 5:30 p.m.
Lord's Supper
❖ ❖ ❖ ❖ ❖

First United Methodist Church
Third & Reinken • Belen
864-6095
English Services
Dec. 24 • 3 p.m. & 7 p.m.
Spanish Services
Dec. 24 • 5 p.m.
❖ ❖ ❖ ❖ ❖

Valley Lutheran Church
3259 Hwy. 47 • Los Lunas
865-6169
Dec. 24 • 7 p.m.
❖ ❖ ❖ ❖ ❖

Immaculate Conception Church
7 Church Loop • Tome
865-7497
Dec. 24 • 5:30 p.m.
Children's Christmas Mass
10:00 p.m. - Christmas Eve Mass
Dec. 25 • 10:00 a.m.
Cristmas Day Mass
Dec. 26 • 6:00 p.m.
Casa Colorada Mission Mass
❖ ❖ ❖ ❖ ❖

First Presbyterian Church
85 Manzano Expressway
in Rio Communities
864-4560
Dec. 24 • 7 p.m.
Candle Light Service
❖ ❖ ❖ ❖ ❖

'Tis the season to reaffirm your faith by celebrating Christmas at the House of Worship of your choice.

Rio Communities Church of the Nazarene
102 La Luna • Belen
864-7979
Dec. 24 • 5:30 p.m.
Vesper Services
Dec. 27 • 10:45 a.m.
❖ ❖ ❖ ❖ ❖

St. Philip's Episcopal Church
113 La Luna • Belen
864-7954
Dec. 24 • 7:30 p.m.
Dec. 25 • 10:00 a.m.
❖ ❖ ❖ ❖ ❖

Calvary Chapel
105 La Luna • Belen
864-6611
Dec. 24 • 7:00 p.m.
❖ ❖ ❖ ❖ ❖

Grace Fellowship
3384 Hwy. 47 • Los Lunas
865-4722
Dec. 24 • 6:00 p.m. Candle Light Communion
Community Invited
❖ ❖ ❖ ❖ ❖

Belen Missionary Baptist Church
300 N. Third • Belen
861-5342
Dec. 27 • 11:00 a.m.
Dec. 31 • 10:00-12 Midnight
❖ ❖ ❖ ❖ ❖

Christian Fellowship
628 Los Lentes • Los Lunas
865-6306
Dec. 27 • 10:00 a.m.
❖ ❖ ❖ ❖ ❖

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Sunday School 9:30 a.m.

BELEN CHURCH OF CHRIST
Minister Robert Rochelle
10 Golf Road
Belen, NM 87002
864-8170
Sunday Bible Classes 9:30 a.m.
Sunday Worship
10:30 a.m. & 6 p.m.
Wednesday Bible Classes
7 p.m.

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19398 Hwy. 314, Belen
864-4117
Pastor: Greg Burchfield
Sunday School 9:45 a.m.
Sunday Worship Service
& Children's Church 10:30 a.m.
Intercessory Prayer 6 p.m.
Evening Worship 6:30 p.m.
Wednesday Family Night Activities
Prayer & Bible Study

FIRST BAPTIST CHURCH OF BELEN
4th and Becker, Belen 864-8621
Milford Misener, Pastor
Sunday Schedule
Worship 8:30 a.m, 10:50 a.m.
& 6:30 p.m.
Bible Study 9:45 a.m.
Deaf Interpreted at 10:50 am Service
Radio KARS 860 AM at 11 a.m.
Tuesday - Women's Bible Study 9:15
Wednesday Schedule
Family Meal 5:45 p.m.
TeamKID 6:15 p.m.
Family Life Skills 6:30 p.m.
Watchman Prayer Hotline 864-4098
"Reaching the Valley for Christ"

FIRST UNITED METHODIST CHURCH
3rd & Reinken, 864-6095
Pastor: Jay Armstrong
Sunday Services 8:30 & 11 a.m.
Sunday School 9:00 - 9:45
UMYF Sunday at 4:00 - 6 p.m.

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101A N. 10th St. • Belen
864-8043 • 861-0969 (fax)
Mass: Saturday 6 p.m.
Sunday: 8 a.m. (Spanish)
10 a.m. & Noon
Mission Mass at 5 p.m.
Baptism Classes: 1st Monday
7 p.m. Parish Hall
Baptism: 4th Sunday at 2 p.m.
Sacrament of Reconciliation
Saturday at 4 p.m.
See Belen Church Bulletin
for Saturday Mission Mass Schedule

Bosque Farms

BOSQUE FARMS FIRST ASSEMBLY OF GOD
Invites you Sunday Mornings
Sunday School 9:30
Praise & Worship 10:30
Evening Service 6:00
Wednesday Night
7:00 Prayer/Bible Study
Royal Rangers/Missionettes
Thursday Night 7:30
Youth Action

Los Chavez

FIRST BAPTIST CHURCH
09 Los Chavez Park • Los Chavez 865-7701
6 Mi. North of Belen on Hwy 314
Boyd Morerod, Pastor
Res: 864-6774
Sunday School 9:45 a.m.
Morning Worship 8:30 & 11 a.m.
Discipleship Training 6 p.m.
Evening Worship 7 p.m.
Midweek Service Wednesday
7 p.m.

Guided by the Star of Bethlehem, the shepherds and wise men alike found themselves standing before a lowly stable. Could this be the birthplace of the prophesied King of Kings? Amidst the animal sounds there was the unmistakable cry of a newborn infant. They slowly entered, still puzzled by the strange scene before them. There they found the baby Jesus in the arms of Mary, His mother, next to a manger bed filled with straw.

Yet, this infant would grow to be called the Son of God...the Prince of Peace. Jesus would teach forgiveness and love, not retribution and hate.

As you worship this Christmas, may the words of the angel of the Lord ring in your heart:

"For unto you is born this day...a Savior who is Christ the Lord."

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Isaiah	Zephaniah	Psalm	Isaiah	Luke	John	John
7:10-25	3:1-20	24	9:1-7	2:1-20	1:1-18	1:19-34

Scriptures Selected by The American Bible Society
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19616 Hwy. 85, Belen
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6 p.m.
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Los Lunas

CHRISTIAN FELLOWSHIP
Non-Denominational Bible Teaching
628 Los Lentes Rd. NE, Los Lunas
Church office: 865-9851
Worship Service & Children's Church
Sunday 10 a.m.
Bible Study & Prayer
Wednesday 7:30 p.m.
Pastor: Fred Kerns
Res.: 865-6306

CHRIST THE KING LUTHERAN CHURCH AND SCHOOL
Sunday Service 9 a.m.
Bible Study 10:30 a.m.
865-9226
700 Camelot Blvd. S.W.,
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Sunday 9:30 a.m.

GRACE FELLOWSHIP
3384 Hwy. 47, Los Lunas
865-4722 Fax # 865-2051
Kim Nelson,Senior Pastor
Contemporary Praise & Worship
Services
Sunday at 9 a.m. & 11 a.m.
Sunday School 9 a.m.
Children's Church 11 a.m.
Nursery & Preschool
during both services
Weekly meetings in home groups
Call for times and locations
Youth Church
7 p.m. Friday

VALLEY LUTHERAN CHURCH
3259 Hwy. 47, Los Lunas
865-6169
Pastor Michael Ross
Sunday Worship
8:30 & 11 a.m.
5th Sunday of the Month 9:30
Bible Study Wednesday evening
7 p.m.

VALENCIA VALLEY CHURCH OF THE NAZARENE
33 El Cerro Rd., Los Lunas
Worship Services & Children's Church:
10 a.m.
Sunday School: 9 a.m.
Nursery provided for all services
Weekly - Contemporary Topic Groups
Pastor: Marvin White
865-9047

Peralta

PERALTA MEMORIAL UNITED METHODIST CHURCH
25 Wesley Road
(1 Mile North of Valencia "Y"
off Hwy. 47)
865-9334
Sunday Services:
Sunday School: 9:30 a.m.
Traditional 10:45 a.m.
Youth Fellowship 4:00 p.m.
Youth Choir 5:15 p.m.
Evening Education Classes
5:00 p.m.
Contemporary Celebration
and Praise 6:30 p.m.
Thursday Evenings
Bible Classes 6 p.m.
Choir & Musical Ensembles
7 p.m.
Children's Church During
Sunday Worship Service
Pastor: Rev. Steve Davis
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Rio Communities

ABUNDANT LIFE CHRISTIAN CENTER
105 Avenida del Fuego • 864-3743
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Praise - Worship -
the Word
10 a.m.
Wednesday 7 p.m
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CALVARY CHAPEL
Rio Grande Valley
105 La Luna, Rio Communities
Pastor Ray Jaramillo
864-6611
Sunday Services -
10:00 am & 6:00 pm
Tuesday - 6:30 am - Men's Prayer
7:00 Home Fellowships
Wednesday - 7:00 Bible Study
Thursday -
10: am Women's Bible Study Friday
7:00 - Youth Group
8:05 Every Morning KARS 86.0

CHURCH OF CHRIST
Valley Community Plaza
Suite 384, Rio Comm. Blvd.
Evangelist, Richie Thetford
864-0282
Sunday Bible Study 9:30 a.m.
Sunday Worship 10:30 a.m.
Sunday Evening Worship 5 p.m.
Wednesday Service 7 p.m.

FIRST PRESBYTERIAN CHURCH
864-4560
85 Manzano Expressway
in Rio Communities.
Church School 9 a.m.
Worship 10 a.m.

RIO COMMUNITIES LIGHTHOUSE
Church of the Nazarene
102 La Luna Place,
Belen, NM 87002
864-7979
Sunday Services
Sunday School 9:45 a.m.
Morning Worship 10:45 a.m.
Bible Study & Fellowship 6 p.m.
Thursdays Bible Study at 7 p.m.

SIERRA VISTA BAPTIST CHURCH
104 La Luna Place - Rio Comm.
Pastor: Joe Long
Sunday School 9:45 a.m.
Morning Worship 11 a.m.
Evening Worship 7 p.m.
Wednesday Midweek

ST. PHILIPS EPISCOPAL CHURCH
113 La Luna Place - Rio Comm.
Church 864-7954
Holy Communion 10 a.m.
Thursday Holy Communion
10 a.m.
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Valencia County News-Bulletin

LA VIDA

SATURDAY, JUNE 12, 2004

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SECTION **B**

Mission *With* History

Saint day celebrated by San Antonio congregation

BY BRANDY SLAGLE
News-Bulletin Staff Writer
bslagle@news-bulletin.com

LOS LENTES

Honey-tinted sun streams in through the gothic windows, splashing over religious candles and intricately detailed ceramic statues of the Virgin Mary and St. Anthony. The light, filtered through leaves waving on the cottonwood branches outside, is peaceful, tranquil. It is the perfect accompaniment to the soft murmurs of the novena being prayed in the San Antonio Mission in Los Lentes.

Kneeling together in the front of the mission before the bulto of St. Anthony holding the Christ child dressed in fine white satin is a group of women. A handful of other parishioners are sprinkled through the pews. The words they pray rise up toward the vigas as the women reverently clasp rosaries of pearl, jade, turquoise and lavender.

Perhaps some of the prayers have changed since the late 1700s, but the loving devotion of the parishioners, particularly the mayordomos who dedicate hours of labor to the mission, feels the same.

"Taking care of this place is an honor. It's a delight and a blessing," said Paulette Sanchez-Montoya, a former mayordomo of San Antonio Mission. "We are the caretakers. We clean, do all the upkeep and prepare for the fiestas."

The Feast of St. Anthony is June 13. The novena, a nine-day prayer in devotion to St. Anthony, began nearly a week ago to ring in the fiesta.

"The novena is a petition prayer. We can all petition for different things, for different causes. Like tonight, we prayed for God to answer the prayers in our hearts that we cannot always find the words for," said parishioner Pat Henry. "At some point during the novena, we each pray for something personal."

While that something personal could be anything, St. Anthony is the patron saint over poverty and starvation and is the finder of lost things. People missing anything, from car keys to a great-grandmother's favorite necklace, say a quick prayer to him for guidance to the lost article.

"He has helped me find things 99 percent of the time. The other 1 percent, you weren't meant to find it anyway," said mayordomo Jude Aragon.

San Antonio Mission's history is rich and extensive. Local historian Patty Guggino, who researched most of the

See **San Antonio,** *Page 12B*

To celebrate the mission

San Antonio Mission on Los Lentes Road in Los Lunas is on the State Register of Historical Landmarks. The mission is currently being considered for the National Register of Historical Landmarks.

San Antonio Mission Fiesta Schedule

Saturday

7:30 a.m., Meet at mission for Rosary Procession

10:30 a.m., Holy Mass

11:30 a.m., Crowning of king, queen

Noon, Rompida del Norte

1 p.m., Los Tapatios de Frances Lujan

2 p.m., Entertainment

3 p.m., Karaoke contest

4 p.m., Carpa dance. Dancing lasts until midnight. Concessions, games, cake walks and fiesta burgers also being offered.

Sunday

1 p.m. to 5 p.m. Carpa dance and entertainment

Brandy Slagle-News-Bulletin photo

SAN ANTONIO MISSION is in need of major preservation work to keep the structure, built in the late 1700s, standing.

THIS PHOTO of the mission, taken in the early 1900s, is part of historian Patty Guggino's collection. She has made a thorough study of the history of the old church.

people & places

Jessica Dyer

That Jessica Dyer — she's going to go far

As a reporter, I'm never the story, and, as far as I'm concerned, that's a good thing. I've never desired to have my name in the headlines or see my face grace the front page of any publication. In fact, the minor amount of attention that this job brings — "Hey, you work for the *News-Bulletin!* I saw your picture in Saturday's paper" — is almost too much for me to bear.

With that said, I have a confession to make: narcissism recently got the best of me. I felt oddly compelled to see where and how far my reach had extended in this world, so I did an Internet search for my name. On the search engine Google, "Jessica Dyer" turned up a whopping 55,500 results.

Ordinarily unassuming, I suddenly became intoxicated with my sense of importance. Everyone on earth must know about me! Thousands of those matches were certainly sites devoted solely to my greatness, kind of like the ones you'll find when researching Gandhi (1,900,000 matches) or Madonna (6,420,000 matches).

Well, not exactly.

For starters, thousands of matches had "Jessica" and "Dyer" but not together. For instance, if a law firm with attorneys named Jessica Joplin and Doogie Dyer had a Web site, it would've come up.

But what about the rest of the results?

They really were for Jessica Dyer, just not necessarily the one writing this column. It appears as though I am not the only Jessica Dyer in this world, and, as it turns out, I'm far from the most fabulous.

In fact, the Jessica Dyer who is not me is one heck of an athlete. Though I have an extensive swimming background and recently started doing triathlons, I simply don't measure up.

I'm not sure how she does it, but Jessica Dyer sports the No. 1 jersey for the eighth-grade girls basketball team at Collinsville Middle School in Oklahoma and rakes in Australian surfing awards. She's also a second-team high school volleyball All-Star in the Southern Ohio Conference and a second-place finisher in the one-mile race at the Don Smith Memorial Scholarship run. A certified personal trainer in the state of Maine, she also coaches gymnastics at Northwest Georgia Gymnastics Center.

Sounds like the Gatorade and Nike commercials are just around the corner.

Rest assured that, despite her obvious and zealous dedication to sports, Jessica Dyer is not a dumb jock-ette. She's on the honor roll at Oak Grove High School in Missouri, and she helped design a game called Lucky Drop with her Algebra II classmates for the school math fair. Numbers aren't her only expertise — she also earned runner-up honors in the state of Georgia's Clean Drinking Water essay contest.

Not surprisingly, Jessica Dyer's talents have made her a hot professional property and she's landed some impressive jobs. Sure, I toil daily as a *News-Bulletin* reporter, but Jessica Dyer puts me to shame.

In addition to writing stories for the *Indiana Statesman,* she also possesses art smarts and business savvy. She is the director of exhibitions for the Firehouse Gallery in Burlington, Vt., as well as an employee of Roger's Insurance, where she deals with commercial lines. (I don't even know what that means!) Somehow, she also manages to teach social studies and serve as the yearbook sponsor at Kempsville Middle School in Virginia Beach, Va., and hold down a job as a baker at the Giant food store in Columbia, Md.

I bet her pastry prowess makes her a hit at those insurance office potlucks!

Jessica Dyer also enjoys performing when her schedule permits, having appeared in what I believe to be a community theater production of *Oliver.*

So that's what I learned about Jessica Dyer by making my way through the first 800 or so matches that came up in my Google search. There were plenty more to sort through but, because I'm Jessica Dyer, the slacker version, I didn't get through all of them. That other Jessica Dyer — the overachieving one — probably would've read through everything and then written a far superior column. But that's because the Jessica Dyer who isn't me is something special.

I bet she'll be famous one day.

COMIDAS

Fruit-based drinks cool off summer for kids

Apple-Licious Smoothies

The call goes out many times a day. Kids always seem to be hungry, and they're always asking for a snack. But high-energy kids need healthy snacks that keep them up and at 'em all day long.

Easier said than done, you say? It doesn't have to be!

Take apples, applesauce and apple juice, for example. We've all heard the age-old saying that "an apple a day keeps the doctor away." But research collected by Mott's is now helping define exactly why apple products are so healthy. As it turns out, apples and apple products have multiple nutrients: fiber, vitamin C, potassium and antioxidants. Consuming these nutrients can work toward achieving whole body health. What's more, 1/2 cup of apple sauce or 6 ounces of 100 percent apple juice count as fruit servings, which makes 5 A Day a much easier goal.

Another piece of good news is that the fiber and water in apples and apple products help give a feeling of satiety or fullness. With childhood obesity a growing concern, helping to curb children's appetites can help them avoid eating more calories than their bodies need to stay healthy.

So, the next time your kids call out that they are hungry or thirsty — give them an apple-healthy snack that not only tastes great but is good for them, too!

The Big Dipper

1/2 cup Mott's Healthy Harvest country berry applesauce
1/2 cup low-fat vanilla or plain yogurt
2 cups fresh fruit chunks
8 bamboo skewers

To prepare dip, blend applesauce with yogurt in small bowl until thoroughly combined. Divide fruit chunks evenly and place on skewers to form fruit kabobs. Place kabobs on serving plate with dip alongside. Cover and chill until ready to serve.

Makes 8 servings

Applesauce Splits

1 medium banana, peeled and split lengthwise
2 tablespoons low-fat whipped cream cheese
1/4 cup berries or diced fresh fruit
1/4 cup Mott's chunky-style applesauce
Chocolate syrup, optional

Place split banana in shallow bowl or plate. Dollop with cream cheese. Sprinkle berries or fruit over cream cheese. Top with applesauce. Drizzle with chocolate syrup, if desired.

Makes 1 serving

See **Comidas,** *Page 11B*

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BELEN BACA AUTO

Submitted photo

Ernesto and Mary Bell Baca
In a recent photo

Bacas celebrate golden anniversary

The golden anniversary of Ernesto and Mary Bell Baca will be celebrated on June 26.

Ernesto retired after 26 years of work for Duke City Molding, and Mary Bell is an instructor for the Los Lunas Schools.

They enjoy working on their garden together and raising their sheep.

They are the parents and in-laws of David Baca and wife, Julia, of Tomé; Ralph Baca and wife, Shirley, of Los Lunas; Victor Baca and wife, Debbie, of Tomé; Manuel Baca of Albuquerque; Debbie Baca and her fiance, Albert Chavez, of Albuquerque; Carol Sena and husband, Steve, of Tomé; and Jessica Tafoya and husband, Jimmy, of Los Chavez.

They have 20 grandchildren and 13 great-grandchildren.

They'll celebrate at a dinner with their family.

Submitted photo

Mary Bell and Ernesto Baca
In their younger days

LAW GRAD

DARBY LYNN SAIS graduated in May from the University of Denver College of Law. She graduated from St. Pius High School in 1997 and earned a bachelor's degree from the University of New Mexico in 2001. She is the daughter of David Lloyd and Lucille Sais of Belen.

Submitted photo

Cris and Susan Baca
In a recent photo

Cris and Susan Baca married for 40 years

LOS LUNAS

Cris and Susan Baca of Los Lunas will celebrate their 40th wedding anniversary on June 13. They were married on that date in 1964 at Our Lady of Belen Catholic Church.

Cris is employed as a plumber and pipefitter by General Electric. He is a 1964 graduate of Belen High School. His hobby is his 1956 Chevy Nomad.

Susan is a domestic engineer and a 1964 Belen High School graduate. She enjoys being a "bedazzler" and crafter.

They are members of the Classic Chevy Club and Immaculate Conception Catholic Church.

The Bacas are the parents and in-laws of Christopher and Jaime Baca of Albuquerque, Cindy and Pete Benavidez of Belen, Craig Baca of Tomé and Claudette Baca and Tim Riley of Tomé.

They have five grandchildren, Nathan and Justin Baca of Albuquerque and Ryan, Brandon and Samantha Benavidez of Belen.

They were high school sweethearts who married shortly after they graduated.

They'll celebrate with a marriage blessing at church and a special dinner with their children and grandchildren.

Submitted photo

Cris and Susan Baca
At their wedding

Gil Sanchez Elementary honor roll released

The final honor roll for the school year at Gil Sanchez Elementary has been announced. Included are:

Third grade

Shalene Aragon, Xavier Armijo, Justin Baca, John Berry, Fay Briscoe, Dacota Cagle, Klayton Carrejo, Britney Chavez, James Creek, Ashley Duncan, Jocilyn Eylicio, Shantell Garrett, Bailee Golliheair, Shauna Hockman, Elijio Jaramillo, Bryanna Johnson, Stephanie Lylle, Christopher Silva, Kristen Trujillo, Dominic Ulibarri, Devin Vigil and Josephine Villanueva.

Fourth grade

Michael Arvizu, Veronica Bernal, Diana Carreon, Alexandra Chavez, Leandra Chavez, Lauren Cordova, Sabrina Dominguez, Nikki Driscoll, Alexis Elizondo, Julius Gonzales, Kolten Herring, Joseph Jaramillo, Amanda Jolley, Zarek Kasen, Taylor Lambert, Lorena Molina, Jordan Munson, Jordan Noe and Rasheed Pickett.

Fifth grade

Bonnie Alguire, Julie Baca, Mary Baca, Dylan Barba, Dante Berry, Kasey Carrejo, Taylor Golliheair, Spencer harris, Brandon Hicks, John Hobbs, Seth Howell, Melina Lobato, Chantell Maestas, Krystal Piersol, Gary Roybal Jr. and Estevan Stark.

Sixth grade

Pasqual Armijo IV, Jessie Burnett, Brad Chavez, Crystal Chavez, Estevan Chavez, Jordan Cordova, Rudy Cordova, Cody Davis, Melissa Driscoll, Jordan Friedt, Melanie Gray, Michael Gurule, Tony Jaramillo, Ernest Maestas, Theresa Mares, I.D. Milligan, Jeffrey Moody, Michael Ortega, Jacob Padilla, Catalina Rivera, Danette Tonihka and Rhianna Trujillo.

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CHURCHES

from Page 1B

McDonald said she was unsure who would be on hand at the Peralta church.

The churches, said Guggino, have rich histories; Our Lady of Guadalupe and both of the Immaculate Conceptions, for example, grew up along the Camino Real.

Each of the churches is built in the traditional roman cross floorplan, "with a clerstory in the back, to highlight the altar," said McDonald. "They're all made of adobe. Architecturally, most of them are real special places."

And, she said, they are still used regularly.

"These aren't just structures that have only historic meaning today," she said. "They have meaning in today's life, they're active in life — they're not just dead buildings."

Tickets, at $10 apiece, can be purchased at the society's offices at the Belen Harvey House Museum, at Guggino's store in Los Lunas, from historical society members, or at the individual churches. A map with directions will be included.

For more information, call the historical society at 861-0581.

Immaculate Conception

Immaculate Conception Church in Tomé, off NM 47 at the Tomé plaza, was founded in the late 1700s. It eventually became a parish that administered to all of the region, including Belen. "It is one of the classic churches of New Mexico today," said historian Maggie McDonald. "Its collection of santos is the most outstanding collection of santero work in the Rio Abajo. It's so good, in fact, that the archbishop wants to move the collection to Santa Fe."

San Antonio

from **PAGE 1B**

mission's history, said it was recently placed on the State Register of Historical Landmarks and is currently being considered as a national landmark.

"The name of the church on the Isleta Pueblo was originally San Antonio. After the Pueblo Revolt in 1680, the church was restored. For some reason, it was dedicated to San Agustin instead," she said.

Guggino said the priest at the Isleta church noticed the people did not take as well to the new saint, and they insisted he did not hear their prayers as well as the old one.

On Rainbow Village, the southern tip of the Pueblo, called Bejui-Tu-ay by the Isletas, a little church was built near the Los Lentes Plaza and dedicated to the favored saint in place of San Agustin.

History is a constant companion here. The mission has seen the Confederate troops of General Henry H. Sibley, after their defeat at Glorieta who camped near the chapel.

During fiestas, the mission has been the site of the Native dances of the Isleta people and the matanzas of the Hispanos of Valencia County. Today people serve fiesta burgers and dance under the carpa tent.

"The church was not officially listed until 1864," said Guggino. "In the baptismal records, the pastor of San Agustin in Isleta, Feliz Jouret, made a sketch of the original building."

The sketch shows a tall and narrow building with what appears to be two stories above the mission doors. Guggino said one of the windows could have been used as a source of natural light for the altar. The tin roof on the mission replaced a flat roof in the early 1900s after flooding destroyed parts of the mission.

"There used to be a choir loft and an organ up there," she said. "They had a wood stove. In fact, cleaning for the fiestas used to be a lot more work because they had to clean all of that smoke left from the wood stove."

Mayordomos painted the church with yeso, a gypsum whitewash applied to the interior walls with a saleita, or sheepskin.

ST. ANTHONY holds the Christ child in his arms at the front of the altar.

The exterior of the church was treated with a fresh coat of mud plaster.

Today, the chapel is white from a layer of stucco.

"Unfortunately, the white stucco is a detriment to the walls," said Guggino. "The original walls can't breathe."

Guggino said Francisco Uvina of Cornerstones Community Partnerships was talking to parishioners about the church to address what changes need to be made to keep it standing.

Cornerstones is a Santa Fe-based non-profit organization that works with New Mexican villages and pueblos to restore historic structures. Uvina said many of the group's preservation projects concentrate on churches.

"We are not the police telling them what needs to be done but instead assist them with the technical knowledge and, sometimes, the organization of the project. What is key is the participation from the community." said Uvina. "The church does have its problems but is structurally sound."

Uvina said the use of modern materials such as stucco and the cement laid on the floor, which replaced the original hardwood floors, are often to blame for deterioration.

"People in communities do changes or apply modern materials, such as cement, in good faith, but the materials can affect an older earthen structure later," he said.

Uvina said the walls covered with stucco are not purely adobe but terrones, or sod, which he feels is one of the most astonishing elements of the mission.

He said reconstruction and restoration must be carefully planned with the community and caretakers of the mission in order for it to be successful.

Lupe Jaramillo and her sister Jane Lujan remember coming to the mission with their father, who took care of the cemetery and mission when they were little girls.

"We would come with him to clean almost every day. He was always here. He was so devoted to St. Anthony. My daughters have been fiesta queens and my granddaughters have been queens, too," Jaramillo said. "Our family started the novenas here years and years ago. It's a little quieter here now. I wish more people would come, especially the younger generations."

Lujan remembers coming to the mission with her friend Rosie Gonzales, who also still attends services there.

"We lived down the road. We would come here every day to pray," Lujan said. "If they need the help of the community to repair this church, all they need to do is ask. People will come and help."

Gonzales said a priest in Colorado asked her about the mission when she attended Mass there while on vacation.

"I told him they had named it a historic building, and he said that it needed to be because it has been here for ages," she said. "People talk about this mission."

Former mayordomo Sanchez-Montoya said the congregation is prepared to pitch in with whatever work needs to be done.

"So long as they don't change the atmosphere, that they don't change the peaceful feeling, we will do it. It doesn't matter what it takes, whatever needs to be done to preserve this place so that it is standing for another 200 years, by all means, let's do it," she said. "People need to see this."

The name has changed, but we still have the same quality meat for the past 30 years!

2 liter bottles of 7 Up 99¢

All proceeds will be donated to the Marquez Family to help pay medical expenses for Carlos Marquez, a young boy with life-threatening Leukemia.

Come See Our New Grocery Selection!

Food Basket will

Fresh Produce

Comidas

from **PAGE 1B**

Fruity Parfaits

2 cups low-fat fruit-flavored yogurt
1/2 cup graham cracker crumbs
2 cups diced fresh fruit
2 cups Mott's natural applesauce

Divide 1 cup yogurt evenly between 6 parfait glasses. Sprinkle 2 teaspoons graham cracker crumbs over yogurt in each glass. Divide 1 cup diced fruit evenly between glasses, layering evenly over crumbs. Divide 1 cup applesauce evenly between glasses, layering evenly over fruit. Repeat layers. Cover and chill until ready to serve.

Makes 6 servings

Kaleidoscope Pops

2 cups diced colorful fruit
2 cups Mott's apple juice
6 (6- to 8-ounce) paper cups
6 craft sticks

Divide diced fruit between cups. Fill evenly with apple juice (1/3 cup each). Place cups on level surface in freezer. Freeze until partially frozen, approximately 1 hour. Insert craft stick into center of each pop. Freeze until firm.

Makes 6 servings

Apple-Licious Smoothies

4 (1/2 cup) containers Mott's Healthy Harvest summer strawberry apple sauce

Menus

June 14-18

Los Lunas Summer Lunch

Breakfast

Monday: Cap'n Crunch cereal, buttered toast, jelly, orange juice.

Tuesday: Scrambled eggs, toast, mixed fruit juice.

Wednesday: Breakfast pizza, potato triangles, grape juice.

Thursday: French toast, syrup, apple juice.

Friday: No meal served.

Lunch

Monday: Chicken-fried steak, mashed potatoes, chicken gravy, Oriental vegetables, mixed fruit, homemade roll.

Tuesday: Corn dog with mustard, french fries, carrot sticks, double-chocolate cookie, cantaloupe cubes.

Wednesday: Sausage-and-cheese pizza, crispy garden salad, ranch dressing, frozen fruit bar, chocolate pudding with topping.

Thursday: Sizzlin' chicken fajitas, pinto beans, watermelon wedge.

Friday: No meal served.

Non-school-site lunches

Monday: Turkey-and-cheese sandwich, Sun Chips, vegetable sticks, fresh apple.

Tuesday: Pizza Hot Pocket, sunflower seeds, vegetable sticks, cantaloupe cubes, double-chocolate cookie.

Wednesday: Ham-and cheese-sandwich, vegetable sticks, Sun Chips, frozen fruit bar, chocolate pudding with topping.

Thursday: Butcher Boy Burrito, salsa, carrot sticks, watermelon wedge, Cool Ranch Corn Nuts.

Friday: No meal served.

Belen

Summer Food Service

Breakfast

Monday: Breakfast burrito, orange halves.

Tuesday: Graham crackers, cantaloupe slices.

Wednesday: Waffles, applesauce.

Thursday: Quesadilla, cereal, orange halves.

Friday: French toast sticks, sliced peaches.

Lunch

Monday: Chicken nuggets, french fries, vegetable stick, watermelon, hot roll.

Tuesday: Meat-and-cheese enchiladas, pinto beans, frozen fruit bars, crackers.

Wednesday: Pepperoni pizza, vegetable sticks, ranch dressing, banana.

Thursday: Frito pie, pinto beans, cantaloupe slices.

Friday: Beef wrap-up, vegetable sticks, sunflower seeds, ranch dressing, apple.

Valencia County

Senior Centers

Monday: Ham slices, green beans, sweet potatoes, bread, apple.

Tuesday: Chile mac with cheese, broccoli, tortilla, peaches and cottage cheese.

Wednesday: Taco with cheese and salsa, Spanish rice, apricots.

Thursday: Turkey loaf, peas and cauliflower, tossed salad, mashed potatoes, bread.

Friday: Green chile stew with pork, beans, cole slaw, crackers.

KNIGHTLY BEHAVIOR

RHHC-3-1-13-

Our Lady of Belens Fi